

The Inquirer.

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SPECIAL NOTICE.

On and after October 5th next the price of the INQUIRER will be reduced to ONE PENNY weekly.

TOPICS AND EVENTS.

WE publish in this issue a letter from the Rev. H. Ierson, Secretary of the British and Foreign Unitarian Association, announcing that the Executive Committee intend issuing "a Year Book of our Churches," and desiring that this notice should be received generally by those whom it concerns. The step is an important one, as it will naturally be understood as implying a certain official recognition of those churches and ministers whose names are recorded in it; but we see no reason why the compilation of such a list should not be rather entrusted to a public committee than to private individuals as hitherto. We presume that the same liberal interpretation of the name Unitarian will be adopted as that which characterised the old almanac, and if the compilers only secure a little more accuracy in their information than could be credited to the old list a public benefit will be conferred.

THE Rev. M. J. Savage has been paying a flying visit to this country, and was to be seen in London a few days ago. He says it is not wholly improbable that Mr. Knapp will persuade him to go to Japan for a few months early next year to carry on at the best season the important work which has been so promisingly begun by that gentleman. It is given out that Mr. John Fiske may also be persuaded to give a course of lectures in Japan some time during the following year. It is evident that our American friends mean business over this Japanese mission, and we trust that all possible encouragement will be given them from this side the Atlantic.

THE feelings with which the legitimate descendants of the old English Presbyterians regard the newly introduced Scoto-English Church under that name are not likely to be made more pleasant by the persistence with which the champions of the latter lay claim to be the spiritual heirs of the church of Baxter and Calamy. Mr. A. H. Drysdale has just published on behalf of this new community a "History of the Presbyterianism in England: Their Rise, Decline, and Revival," in which the old controversy is stirred up again in vigorous fashion. What shape the conflict would have taken had the Free Churches consented to be called English Presbyterians, as Dr. Martineau suggested, is beyond guessing; as matters stand we need only point out that Presbyterianism as a church system never commended itself to wide acceptance in this country, and the chief glory of the few who adopted it consists, in the eyes of those who trace their descent from it, in just that freedom to develop of which the opponents of Dr. Marcus Dods, for example, seem especially afraid.

THE latest name proposed for people commonly known as Unitarians

has at least two good points. It is not likely to be confused with any now borne by orthodox people, and it is as near undogmatic as we can hope to get. Mr. Hopps proposes to the Great Meeting Congregation, Leicester, that they shall form themselves into a church to be known as "Our Father's Church." By such a name might not all sympathisers with the apostolic word "to us there is but ONE GOD, THE FATHER," be able to know each other and be known? The members of "Our Father's Church" might be indeed kept more mindful of the fact that they are all brethren, and the full worth of the pronoun "Our" might increase their philanthropic zeal. As a name for an individual church it has been already used, or approximately so, as, for instance, at Rotherham. Whether it can be extended to groups of religious societies is not so clear. But if it could what bickerings it would silence!

DR. CLIFFORD has been visiting the universities of Southern Germany during his holidays, and has just returned. The *Baptist* contains an account of his first service, reported by a sympathetic visitor. Perhaps our rigid contemporary would not have been so pleased had its reporter gone in the evening instead of in the morning, for in recounting his experiences among the German theologians the celebrated preacher gave utterance to some dangerous sentiments. According to Dr. Paret the "Tübingen school" is still daring but devout; whereon Dr. Clifford remarks there is a religious revolution proceeding in England, notwithstanding that a great proportion of our countrymen are against "free and independent inquiry." He says:—

"We are ourselves about to pass through the same phase of religious development as Germany. Germans have courageously breasted the waves, and have successfully made their way to the other side. The German atmosphere is now upon us in England. During the last twenty-five years leaders like Professors Cheyne and Driver have been carrying the methods of Germany into full and fruitful use. They have been asking—How did the Bible grow? and what is its history? To those of us who are over middle age these newer questions may not have a vital interest. But what of the rising generation? How will they fare, and what is our duty to them? From this point of view we are under the highest and most solemn obligations."

CONSIDERING that even some who are called Unitarians have not been able to withstand the temptation to sneer at Baur and his colleagues at Tübingen a generation ago, it is decidedly encouraging to lovers of free and fearless inquiry to note how Dr. Clifford bears himself towards these critics. "It was at Tübingen," he says, "that the great revolution of this century in the study of the Bible was started." He could not fail to pay his homage at the grave of Baur. "He plucked a spray of ivy as a souvenir from the tomb of one who was a servant of incalculable value to the Church of Our Lord Jesus Christ and his work." From observation of the deeply religious spirit manifested in Württemberg Dr. Clifford concludes that his fearful countrymen may learn that the exercise of the intellect is not necessarily a hindrance to growth in grace, or to the surrender of the whole man in service of his God."

THE REV. C. WILLIAMS, of Accrington, is well-known throughout the Baptists as a "strong" man, and a man not given to rash expressions. As our readers may remember, he filled the office of President of the Baptist Union, and his expressions may, therefore, be looked upon as having much more importance than those of a mere private in the ranks. Preaching at a school anniversary a Sunday or two ago he took for his text Paul's declaration, "To us there is but one God, the Father," &c. (i. Cor. viii. 6), and contrasted that true "Apostle's creed" with the elaborate symbols presented by orthodoxy as the necessary beliefs of a Christian. He said:—

"This creed of Paul's contained only two articles, and yet out of it might grow a character Christlike, and conduct honourable and blessed. Paul had 'but one God.' In the best sense of the word

they were all Unitarians. No Christian believed in two Gods. They believed in the unity of the Godhead, and, as the apostle reminded them, that was the great truth on which the whole law and the gospel were built. All Christians would subscribe to that doctrine. Then came the old question, 'Is God the father of believers only, or is He the father of all men?' Of late the contest that had raged about that question had been merely verbal. Fifty years ago evangelical Christians in this country were divided almost equally into two parts, the one holding that God was the father only of those whom they denominated 'elect,' and the other holding that God was the father of all. All that time the dispute was not verbal, but real; now all Christians, or nearly so, were agreed that God looked upon all in mercy, and that He desired the salvation of all."

AFTER pointing out the advance in historical certainty which had been made in this century in respect of the life of Jesus, Mr. Williams gathered further assurance from what he had learned of the views of Unitarians. Many of their Unitarian friends said that Jesus was much more than a man. He wished that evangelical Christians would learn the lesson of treating Unitarians with tender regard as those who, perhaps, were on their way to the temple of truth, even though they were not already in it. He found Unitarians teaching that this human Jesus, as much as any man could, represented to men the character of God, and spoke the mind of God. He found Unitarians saying in some of their works that Jesus was none other than the incarnate logos, the apprehensible nature of God. That was going a long way, and there were many Unitarians who, when pressed, would go as far as that and say that there was in Jesus that which belonged more to heaven than to earth. It would be very ungracious to narrowly examine these views of "many of the Unitarians" as understood by Mr. Williams; but however strongly we desire to strengthen the bond of sympathy between members of different Churches we are bound to take cognisance of facts. It is true that some of the older Unitarian writers do use expressions about Jesus which identify him with the superhuman logos; but we do not generally tend that way now, as Mr. Williams can soon find by reading more modern writers.

BUT how much more good is likely to be done by these conciliatory words of the Lancashire preacher than by all the fulminations of those who denounce the Down Grade school. Taken in conjunction with the utterances of Dr. Clifford, and bearing in mind the highly-influential position of the speakers, we are fully justified in still looking to the Baptists as leaders of orthodoxy into that region of free Christianity where the only heterodoxy that is condemned is the heterodoxy of heart. In one particular Mr. Williams sets an example to certain enthusiasts among Unitarians themselves. They sometimes manifest a complete incapacity or unwillingness to understand the meaning of theological conceptions differing from their own. He has at least tried to find all the good he can in his opponent's creed.

THE extraordinary attempt at legislation in regard to Tithes this week and last has attracted attention once more not only to the distractions of members of Parliament in a session that will not die, but also to a subject even more persistently obstinate and long-lived. The shallow pretence of merely helping the poor Welsh clergy by this halcyon piece of law-making has been so sufficiently exposed that the allegiance of Church members themselves has been shaken, and the Government has had to gravely reconsider its position. The existence of Tithes is so absurdly anomalous that it is certain to meet with its doom before long, when we can get from Irish Land reform to consider evils in the English system which call for efficient remedy. Nominally a charge for the benefit of the Church, and constantly defended by crazy speakers as a sort of divinely appointed charge upon produce for spiritual purposes, Tithes are practically a vexatious species of rent payable to particular members of society who in many cases, but not all, are officers of the Established Church. Distinct from other charges upon the tenant by this feature they are still further distinguished by being fixed in regard to prices of produce during certain periods. In this respect they approximate to the legally fixed rents of Irish farms.

VERY unfortunately for tithe owners there is a dispute as to whether this kind of irregular rent-charge shall be regarded as payable directly by the landlord or the tenant; and thus further complication is introduced into a problem already sufficiently intricate. Practically, of course, whether the tenant pays directly or not, it is out of his payments to the landlord that the latter will pay the tithes; so that we cannot see much good in the long run as likely to accrue from discussion on that point. What is most vexatious in the matter is, of course, the compulsory payment of tithes as a kind of public tax for the maintenance of a form of religion which, especially in Wales, but also in England to a large extent, does not command the sympathy of

the tenant farmers. The clergyman who assumes to be the official representative of a State supported religion, and whose ministrations are looked upon with antipathy by his parishioners, cannot appear to them in any other light than as a representative of an odious system of taxation. To cool and dispassionate critics it may be very easy to discriminate nice points of law, and to declare the impost an inalienable property of the tithe owner, be he lay or cleric; but it is impossible to continue the present system without also continuing the exasperation of Nonconformists.

A HARD case reported from Wales may help forward the cause of leasehold enfranchisement generally; but at any rate it points to the desirability of a change in the land laws as regards tenancy by a religious or other public society. The Independents of Penstryd, Merionethshire, built a chapel a hundred years ago, on land leased at a nominal fee for ninety-nine years. The memory of the generations who have worshipped there, no less than the fame of several eminent ministers who have been connected with it, has endeared the place to the good Welshmen who are desirous of renewing their hold upon it. Unhappily the ground landlord has his own ideas respecting the value of the site, and refuses to accept the terms proposed by his tenants, with the consequence that they are compelled to hold their services in farmhouses while their chapel is closed against them. The Select Committee on Town Holdings reported as follows:—

"That it is most desirable on public grounds that all religious bodies should be enabled to obtain a secure tenure of places of worship and schools, and they consider that the freeholder who has granted land for such a purpose has no good reason to object to its being so held in perpetuity. They therefore recommend that all religious bodies to whom land has been granted on lease by the freeholder for the erection of their places of worship and schools should be empowered to purchase the fee, subject to the payment of fair compensation."

It is hoped that legislation in relief of such cases as that at Penstryd will not be long delayed.

THE lists of passes at the recent London University Examinations shows that about one-fifth of the successful candidates in the Intermediate Arts Examination were ladies, the total number of passes in both divisions being 270. In the Intermediate Science list about one-sixth of the total passes, which number ninety-six, were obtained by ladies. Six ladies obtained passes in Intermediate Medicine, along with sixty-nine gentlemen. In the Preliminary M.B. Examination 180 candidates passed in one class or other, including sixteen ladies. Two ladies took honours in Latin, four in English, five in French, three in German (all from Holloway College), none in Mathematics, Inorganic Chemistry, Experimental Physics, or Botany, but four succeeded in Zoology. In the Intermediate Medicine list only one lady's name appears, that of Miss Emily G. Wood, of the London School of Medicine for Women, who takes third class honours in Physiology and Histology. Three gold medals with corresponding exhibitions have been taken by Mr. W. M. Stevens, of University College, viz., in Anatomy, Physiology, and Materia Medica; another student of University College securing the fourth gold medal, that for Organic Chemistry.

AN esteemed correspondent sends us reports of a debate now raging at Folkestone between the Rev. Father Dennon, of the Church of Our Lady, and the vicar of Folkestone. The Romanist advances the usual arguments in support of the claim of Rome to the universal headship of Christendom, quoting the famous "Thou art Peter" text, and interpreting the injunction to "Feed my Sheep" as equivalent to a command to keep not only care of the helpless lambs, but of those who, in a subordinate degree, are their guardians. It was Peter who presided at the first council at Jerusalem, and who visited Rome for fifteen days in order to arrange Church disputes, which, it would appear, Paul, who was already there, could not settle by himself. That Paul withstood Peter once, and said he "stood condemned" is of slight consequence, the incident being compared to the action of a son who "very respectfully lays his position before his father, and suggests certain alterations with respect to income, and so on; but can it be said that this is 'withstanding' his father?" It was "in no spirit of revolt" that Paul wrote Galatians, though the unsophisticated reader might have thought so, surely. However, the Romanist attacks the Protestant on his own ground by declaring that, "in the 'Acts of the Apostles' Peter is mentioned fifty-three times, while John, who comes next, is spoken of nine times only." This little bit of arithmetic would be conclusive if we could forget Paul, whose name occurs even more frequently than Peter's.

THAT Father Dennon endeavoured in a like ingenious way to show

how submissive the ancestors of the Anglicans were to the Bishop of Rome may be taken for granted; but it would occupy too much space to follow him through all this argument. His antagonist, the Vicar, promptly replied on the following Sunday, and controverted the statements advanced by the priest. That James presided at Jerusalem seems about as well established by the record of "Acts" as anything can be by that dubious book. Step by step the Vicar led his congregation through a great deal of ancient history, by way of proving that the British Church and the Anglican after it were remarkably insubordinate towards Rome at certain crises of their history; and, of course, he maintained that the continuity of the Ecclesia Anglicana, unbroken by the most servile submission to Rome, was only freshly asserted when by the action of that ambiguously minded monarch, Henry VIII., she recovered her lawful autonomy. All this and much more is constantly recurring in the interminable strife between the churches that build on authority. How long the intelligence of scholarly men is to be prostituted to the service of flimsy pretensions of spiritual supremacy, and the energies of Christlike souls are to be diverted from philanthropy into dreary polemics, depends, to a large extent, on the zeal and fidelity with which liberal Christians show the better way.

THE different aspects in which the same fact presents itself to different minds is once more illustrated in the comments of preachers last Sunday on the Liverpool poisoning case. Dr. Eley preaching at the Foundling Chapel, incidentally mentioned the case, and regarded the excitement which has been manifested as a proof that charity is not dead; but that tender feelings are still prevalent despite the coldly scientific tone sometimes adopted by modern thinkers. On the other hand, the preacher at St. Luke's, Hackney, looked upon a good deal that had appeared in the papers upon the subject as nonsense and trash, such as betokens a lack of moral fibre, which once we had. We confess ourselves a little suspicious of references to the excellent virtues of past generations as compared with our own. There may indeed be, and we think there is, an amount of trash now published which is appalling, but the moral fibre that can coolly contemplate human executions is not the precise virtue which commends itself to our judgment, nor can we see how it harmonises with Christian feeling.

ON Tuesday Mr. Edgar F. Jenkins, proctor for the Bishop of Lincoln, filed in the Registry of the Court of the Archbishop of Canterbury "the Responsive Plea" of the Bishop of Lincoln. The Bishop admits the facts alleged by the prosecution, but denies the ceremonial use of the alleged illegal practices. He submits that the use of two lighted candles on the holy table was lawful; in taking the eastward position while consecrating the elements he had "no wish or intention to prevent the communicants from seeing him break the bread and take the cup into his hand"; he contends that the ablu-tion of the paten and chalice and the "reverent consumption" of the remaining bread and "the swillings" were in accordance with the Rubric. Similar replies are filed to like charges on the second occasion mentioned in the articles, with this addition, that during the Celebration down to the Creed he stood or knelt as required by the Rubrics in front of the Holy Table, and at the northern part thereof, this being the north side of the table as directed by the Rubric. During the reading of the Ten Commandments he turned to the people, "as directed by the Rubric." In conclusion, the Proctors, "save as aforesaid, do not admit, but on the contrary deny, the allegations in the articles contained, and they submit that the acts stated in this plea are not, nor are any of them, illegal acts forbidden by the laws, canons, and constitutions ecclesiastical of the Church and realm." "Wherefore the said proctors pray that their said party may be dismissed from all further observance of justice, and that otherwise right and justice may be done in the premisses." The trial will not take place till after September.

THE marriage of a Jew with a lady proselyte to the Hebrew faith has set a writer in the *Pall Mall Gazette* about discovering the *modus operandi* of qualifying for such a union. The idea of mixed marriages being abhorrent to the Jews, an intending bride must, it appears, give evidence of the reality of her professions of conversion to the Hebrew faith by undergoing a fairly stiff theological course. It is true the writer referred to minimises the difficulty of the curriculum, but students who have themselves grappled during their college course with the mysteries of Hiphil and Hophal may be consulted as to the statement that learning enough Hebrew to be able to read is a comparatively easy thing. It is probably easier to eyes made clear by love, as those of the bride attendant no doubt always are. The bride must study the Jewish "ethics," which we are assured are "practically those

of the Protestant religion, minus the teachings of the New Testament;" while the creeds necessary to be studied are "the teachings of the Old Testament plus those of the Talmud." The latter stipulation, or anything corresponding to it, would dismay most Gentile brides, we fear. But when she proves her fitness for being enrolled a member of the community by adequately meeting these requirements, a very little formality is needed, and the bride can soon be counted among the daughters (by adoption) of Abraham. It should be observed this procedure relates to entrance into the "Community of British Jews" or "Reformed Congregation;" the "Orthodox" party appearing to be about as approachable as some orthodox persons who are not Jews.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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NORTHUMBERLAND AND DURHAM ASSOCIATION.

CONFERENCE AT CHOPPINGTON.

ON Saturday, the 10th inst., the annual summer Conference of the Northumberland and Durham Christian Unitarian Association took place at Choppington, a mining village in the county of Northumberland. The weather was very unpropitious, rain descending heavily at periods during the day; but a number of friends of the Association journeyed from Newcastle, South Shields, Sunderland, and Barnard Castle to be present at the proceedings. Several of the adherents of the cause at Choppington were also present; and these were supplemented by friends from one or two other of the adjacent colliery villages.

The proceedings commenced in the afternoon with a religious service, conducted by the Rev. FRANK WALTERS, the President of the Association. Mr. Walters preached an eloquent and appropriate sermon, his subject being "The Church of the living God." In the course of his address he spoke with great eloquence and force upon the duty of the Unitarian Church being a missionary church.

On the conclusion of the service tea was dispensed by several of the ladies of the Choppington congregation.

In the evening a well-attended conference was held. The Rev. FRANK WALTERS presided. The chief feature of the Conference was a Paper read by the Rev. WILLIAM BIRKS, F.R.A.S., the recently-appointed minister of the Sunderland congregation, on the propagation of Unitarianism in our villages. Mr. Birks having pointed out that the object of the members of that Association was to unite in order to carry on the work of spreading pure, practical religion among the people, said a Church worthy of the name was bound to be a missionary church. Every well-wisher of the Association should be a missionary. They could all do something. They should all be workers in the sphere of religion. They ought all to feel their individual responsibility in this matter. He then proceeded to detail several methods by which he thought the propagation of our views may be effected.

An animated discussion followed the reading of Mr. Birks' Paper, in the course of which interesting addresses were delivered by Mr. H. W. Harrison, Barnard Castle; the Rev. A. Ashworth, South Shields; the Rev. J. G. Slater, Leeds; Mr. H. B. Holding, Newcastle; Mr. T. Manning, Sunderland; and Mr. Boynes, Camboise.

At the close a hearty vote of thanks was accorded Mr. Birks, on the motion of the PRESIDENT, seconded by the Secretary (Mr. J. GLENDINING).

MR. CHARLES SLATER and Mr. S. PESCOD having proposed and seconded a vote of thanks to the ladies for providing and presiding at the tea, and the thanks of the meeting having been given to the President, the proceedings were brought to a close in the customary manner.

SHORT REPORTS.

ABERDEEN.—Great excitement was caused by the very peremptory stoppage of the meetings on the Inches addressed by the Rev. Alexander Webster. These meetings were began on the first Sunday in June, and continued till Aug. 4, when, on appearing at the place of meeting, Mr. Webster was officially informed that he would not be allowed to speak there that evening. The meetings had been large and orderly, and it did not appear that there was any proper reason for their stoppage. Wishing not to make a disturbance, Mr. Webster left the Inches and proceeded to the Castle-gate, where he delivered his address to a very large audience, the Superintendent of Police himself listening all the while. Mr. Webster stated that he took the opportunity to vindicate the right of free speech on the very spot at which some years before the Rev. William Sharman was molested and

ordered to desist speaking. The same evening, however, a Socialist speaker, while expounding a passage in "The Sermon on the Mount," was ordered to "stop that" by the Police Superintendent. In order to bring the matter to a plain issue, Mr. Webster announced that he would speak at the same place on the following Sunday on the Socialism of Christ. Fearing an arrest, an immense crowd assembled, but Mr. Webster was not interfered with. Next day the Harbour Commissioners considered his request to be allowed to continue his meetings on the Inches, and by a majority of twenty-one to four the request was granted. The result is that the Inches and the Castle-gate are now open to orderly meetings of every sort. This is regarded as a great gain, and the credit of it is publicly given to Mr. Webster. The Fresh-Air Fortnight Scheme, originated and practically carried through by Mr. Webster, has had a successful issue; 560 children have enjoyed a fortnight in the country, and all concerned are satisfied with the result. The local papers have given high praise to Mr. Webster for his labour in this scheme.

BOSTON.—We are glad to learn that the Public Library, which has been so energetically formed at the Spain-lane Unitarian Chapel, will shortly be opened by the Mayor. The catalogue, a copy of which is before us, shows that a very fair nucleus of a useful and interesting collection has been formed, there being about 1,200 volumes already catalogued. Friends who can send parcels of books will greatly oblige by despatching them at once to the Rev. W. E. Atack, Skirbeck, Boston, so as to be in time for the opening of the library.

CHATHAM.—On Wednesday, August 7, a very pleasant gathering of friends in connection with the Hamond Hill Unitarian Christian Church was held, by the kind invitation of Miss Tribe, at Westfield House, Rochester. The proceedings of the afternoon and evening took the form of a bazaar and garden party. The former was well patronised, the receipts being very satisfactory, and the latter much enjoyed. The following ladies, among others, were active in giving assistance in various ways, viz., Miss Tribe, Mrs. Humphrey Wood, Misses Wood, White, Armstrong, and Withecomb, Mrs. Roberts, and Mrs. Allen. The weather was all that could be desired, and in the course of the evening tea was partaken of by all. Music was also provided, which contributed to the enjoyment of all present. The company before separating gave, on the motion of the minister of the church, the Rev. Frederick Allen, a hearty vote of thanks to Miss Tribe for her kindness on the occasion.

DONCASTER.—On Monday, August 5th, the scholars of the Sunday-school had their annual excursion, the destination being Edlington Wood. Although the weather was somewhat unpropitious, and a shower or two fell during the journey, a most enjoyable afternoon was spent in this charming remnant of Sherwood Forest. On Sunday, the 11th, the Sunday-school anniversary and flower service was held. The chapel was decorated with a great variety of flowers, and in the afternoon the children, in procession, each presented a bouquet which was laid on the communion-table during an appropriate processional hymn. Afterwards Joseph Lupton, Esq., J.P., gave an excellent address, enchainning the attention of both children and parents by interesting illustrations and anecdotes and by practical advice and forcible appeal. In the evening the devotional service was conducted by Mr. Mathers, jun., of Leeds, and the Rev. Halliwell Thomas preached on "The Raiment of the Lilies." After service the flowers were presented to the patients in the Doncaster Infirmary.

FLAGG, DERBYSHIRE.—On Sunday last the anniversary sermons were preached in the afternoon by the Rev. Lawrence Scott, of Denton, and in the evening by Mr. Charles Woollen, of Sheffield. Owing to the interest shown during the last few years by Mr. Scott and other generous friends the chapel is very much improved, and a more comfortable place than used to be the case. Indeed, it is now one of the prettiest chapels of the district. Mr. Woollen's undeviating loyalty to the work of keeping the pulpit supplied Sunday by Sunday, through the faithful assistance of lay preachers from Derby, Manchester, and Sheffield, has become so matter of fact that we are apt to forget the responsibilities which have thus been entailed for more than ten years. On Sunday the special anniversary services were increased in attraction by the presence of some twenty of the Denton Unitarian Choir. The chapel was filled to its utmost capacity in the afternoon, and in the evening, notwithstanding a heavy thunder storm, the congregation was very good. Among those present were some earnest friends from Sheffield, including Mr. and Mrs. Otley, Mr. and Mrs. Thompson, Mr. Woollen; several visitors from Buxton, among whom were noticed the Rev. and Mrs. Harwood, of Nottingham, Mrs. R. R. Sufield, of Reading, the Rev. Cowley and Mrs. Smith, Mr. F. C. Smith, &c. The chief encouragement which those who sustain the services with gratuitous labour must have felt was in the increased attendance of the people of the village and neighbourhood. The collections for the day amounted to £6 15s. 9d.

HALIFAX.—An old difficulty has beset the Guardians of the Poor at Halifax, and the disposition manifested is to get out of it by a familiar way of ignoring the rights of the minority. Acting in their wisdom, the Guardians recently abolished the office of Chaplain to the Work-house, and issued invitations to the clergy and ministers of the town to give voluntary services in turn. The significant omission of the name of the Unitarian minister, the Rev. F. E. Millson, has led to a letter being sent to the Local Government Board, and that body has desired the Guardians to consider the complaint and report. A lengthy discussion was the result, in the course of it several interesting remarks being made. For example, the clerk said, in justification of the course pursued, that there was no Unitarian in the House, and whereas all other bodies were classed as Trinitarians, there was a wide difference between them and Unitarians. Mindful, however, of recent heresy charges, one Guardian, Mr. Taylor, suggested that there was considerable difference between the views, for example, of Mr. Eric Lawrence and those usually professed by Trinitarians; yet this gentleman was not excluded. It appeared from one speaker's evidence that a clergyman had announced his intention of retiring if "the Unitarians were brought in." Another Guardian said:—"If an old man was at the point of death they wanted someone to point him to the Saviour. Could Mr. Millson do that? He could not." If the Unitarians were admitted why not the Christadelphians, and others? The upshot of the discussion was the reference of the subject to a committee for further report.

LEICESTER.—The Rev. J. Page Hopps, minister of the Great Meeting, has addressed the following proposal to his vestry:—Everywhere Unitarians feel the want of a spiritual Church—a bond of union different from mere seat-holding or a payment of money. Young people, and inquirers especially, need something that shall mean for them a decision to join our Church. All other "denominations" know the immense value of this; and it is our great defect that we have nothing answering to it, for assuredly seat-holding is not Church membership, and a body of subscribers is not a Church. This I desire to remedy; and the extremely simple plan which I propose has taken shape only after much consideration and long experience. I do not propose to in any way alter the effective voting membership of the congregation; neither do I propose any change in the method of conducting its business. My proposal is a purely moral and spiritual one; and it begins and ends in giving effect to the willingness or the wish to join us as a company of worshippers and believers. What is a Church? A Church is a company of believers, of kindred spirits, of those who believe in God and desire to do His will. Such a Church is and can only be spiritual; and its bond of union must be found in the mind, in the conscience, in the will, in the affections; and entrance into it can only be from the inner self which says: I believe, I love, I choose. To some that may seem vague and ineffective; but to all really devout and earnest natures that deliberate act of choice, and the expression of it, would be a very sacred and binding thing, and would form, not merely the only bond of union we could endure, but precisely the bond of union we need. I need hardly say that I do not propose a creed; but I do propose a designation and a decision. The designation is "Our Father's Church," and the decision is the simple statement that we unite as members of that Church whose root is the Fatherhood of God, and whose fruit should be the Service of Man. That blessed Gospel all could understand, and to it many might be won, and I am persuaded that, for want of some such spiritual bond of union, and, for want of some simple but serious and solemn confession or record of adhesion to it, many, very many, come and go and disappear. One of the uses of such a Church would be that those who join it might be moved to take an interest in one another in a quiet and natural way, and then we should, perhaps, be less like "a rope of sand," kept together, or disintegrated, by all kinds of external influences, turning upon little that is spiritual. But further explanations may be reserved for future opportunities. I will only add that, all over the world, Unitarians feel the want of something like that which I propose, that this congregation is by no means an exception, and that I should be thankful if our venerable society could prove, not only that age has brought no shrinking from a fresh day's march, but that it can show younger brethren the way.—Proposed entry in the book of Our Father's Church:—We who here enrol our names, worshipping together at The Great Meeting, Leicester, unite as members of Our Father's Church, whose root is the Fatherhood of God, and whose fruit is the Service of Man. May our Father help us to be true to our Ideal, to Him, to ourselves, and to one another in the spirit of Jesus!—A meeting of the congregation is to be held at the end of September to consider this proposal.

LONDON: BEDFORD CHAPEL.—The Rev. Stopford A. Brooke, preaching on Sunday evening, from the words "And I heard a voice in trumpet tongue saying, Come up hither, and I will shew you the things

which shall be hereafter" (Rev. iv. 1), said there was a vista opening up before Christianity such as was suggested by the glimpse given to St. John at Patmos. That glimpse was a vision, but it was one based upon more than mere knowledge. Who was there amongst us who had not felt his soul, as it were, "slipping away from him" until it winged its way into eternal space, and for a few blissful moments unconsciously touched the infinite? Applying the allegory of the Revelation to private and political life, he believed that working-men would rise to the cry of "Come up hither." It had been taken up by the "classes," who were able, in a social sense, to make a sort of "new heaven and new earth," and he did not see why the ameliorative movement should not succeed. Here, in England, we must remember that injustice had been done. We must be willing, as they had been willing in France, not only to forgive, amend, and forget, but to struggle hard for the right. We must look to the future to find the truest of nobility, and if each one strove to do his or her duty they would assuredly in the near future hear the trumpet-tongued voice crying, "Come up hither, and I will shew thee the things which shall be hereafter."

STOURBRIDGE.—The 104th anniversary was celebrated on Sunday last, when the Rev. J. Page Hopps was the preacher. Mr. Hopps also delivered the sermon at the annual meeting of Protestant Dissenting Ministers which was held in the chapel. The sermon, which deals with the subject of the modern Unitarian church and ministry, will appear in our next issue.

TAUNTON.—On Thursday, the 8th inst., a children's flower show and sale of work were held in connection with the Mary-street Memorial Sunday-school, and proved a great success. The exhibition was first held a year or two ago, with the object of promoting among the children of the school a love of flowers, and this seems to have been attained to a remarkable degree, for the plants shown on Thursday were of considerable excellence, and showed that the youthful amateurs must have bestowed much care in raising them. Prizes were offered, and the number of competitors was very creditable in most of the classes. The pastor, the Rev. Jeffery Worthington, B.A., and the teachers of the Sunday-school supervised the whole of the arrangements, and the proceeds were devoted to the funds of the Sunday-school. The flowers were tastefully arranged in the upper schoolroom, which had been appropriately decorated. Here, also, a sale of work took place, a large stall being laden with useful and ornamental articles which had been sent from far and near by the friends of the school. There were in addition stalls for the sale of refreshments and cut flowers. Several ladies of the school and congregation presided at the stalls, and during the afternoon and evening selections of music were played on the pianoforte by ladies who took turns at the instrument. In a lower room was a collection of curiosities and children's pets. Among the pets exhibited were fowls, rabbits, doves, pigeons, white mice, cats, canaries, hedgehog, toad, &c. A number of choice plants were lent by several friends. In the evening Mrs. George Philpott distributed the prizes. She remarked that flowers, like children, required a great deal of attention, and it was generally said that children who were fond of flowers were good children. At the conclusion of the distribution hearty applause was given for Mrs. Philpott at the call of the Rev. J. Worthington.

NOTES AND COMMENTS.

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At the thirteenth anniversary of the Church of England Working Men's Society, the President, Mr. E. T. Ingram, remarked that he did not consider that the church public had evinced that sympathy with the society to which, he ventured to think, it was fairly entitled. The proposed memorial cross to the memory of Father Mackonochie on the spot where his body was found has been abandoned till the arrival of more prosperous times.

THE Rev. Joseph Deans, pastor of the Willow Terrace Road congregation of the "New Church" (Swedenborgian), Leeds, is the president of the New Church Conference which met at Radcliffe, near Manchester, on Monday last. He published in 1871 "A Defence of Revealed Religion," in reply to certain points raised in the trial and deprivation of Mr. Voysey. Later on he had a controversy with Mr. Roberts, the Christadelphian, author of the "Twelve Lectures." At Brightonsea he did good work among the fishermen; his present pastorate at Leeds began in 1885. We glean these facts from the *Christian Age*, where a portrait of the rev. gentleman is given.

DURING the Missionary Controversy in the Wesleyan Conference the Rev. W. L. Watkinson went so far as to propose that Dr. Lunn should be expelled for his unretracted statements concerning the Indian Missions. The *Methodist Times* deeply regrets that "Mr.

Watkinson should have exhibited a temper which in the distant past peopled the dungeons of the Inquisition, and kindled the fires of Smithfield, and which at the most serious crisis in the history of Methodism nearly destroyed our Church in this country." If Mr. Watkinson can be so atrociously unjust to a brother of his own persuasion, we cease to wonder that he exhibits more of sectarian hatred than of justice or mercy to unbelievers in his lecture on the Influence of Scepticism on Character.

THE Wesleyans sold 197,000 hymn books and tune books during the past year, and over one million copies of their various periodicals. The Fernley Lecture on "The Credentials of the Gospels" will be noticed by-and-by, when it appears as a volume. The question of the Order of the Sessions is settled for the present by the decision that the Representative Session be held in the second week of Conference; the Pastoral Conference will be allowed to discuss but not to vote upon mixed questions during the first week. The *Methodist Times* regrets that professional reporters are excluded from the Wesleyan Conference, and even suggests that other papers should follow the example of the *Times* and not report the Conference. If Mr. Hughes were in Ireland would he not be prosecuted for inciting a conspiracy to boycott?

In the debate on the Class Meeting the Rev. W. J. Brown quoted these words from the Rev. Charles Garrett:—"Our condition of Church membership is a fiction. We profess that it consists in meeting in class, and yet thousands of our foremost people rarely or never attend the class. To add to the difficulties of our position, the honorary members are well-to-do—the exception is not a matter of piety, or even usefulness, but money." Mr. Brown went on: "Sir, can these humiliating statements be traversed or denied? I say with sorrow and shame they cannot. The broad fact remains that thousands whose names are on the books never attend class at all; thousands attend infrequently—perhaps not more than half of our members fulfil the requirements of membership." When these statements can be so confidently made without challenge it becomes certain that the alteration of the rules which was rejected will come after all in the not distant future.

THE *Jewish Chronicle* announces a new synagogue hymnal, intended especially for use by the congregation. From the description it gives of the heterogeneous mass of ancient and modern music that the compilers have had to choose from their task has been no easy one, and we share its hope that the work will not prove vain. Everyone who aids in the work of promoting good congregational singing is doing a very great service for religion, just as every compiler who helps to circulate flashy trashy hymns and tunes is degrading religion and undermining its power. It is the work of the service of song, as the *Jewish Chronicle* rightly says, "to uplift the human soul." How many of our new Moody and Sankey hymns do this, and how many of them only tickle the ear? How many of the old Doddridge, Watts, Montgomery hymns, that many of our churches use, could, by any possible setting, uplift the human soul? Blessed is the man who makes a good hymn, and thrice blessed he who sets it to the right tune.

WHITEFIELD'S TABERNACLE is coming down, and the congregation appeals for funds to put up another and, let us hope, a more enduring one. The original structure was founded in 1756, among the contributors being David Garrick, whose estimate of Whitefield's eloquence may be judged from his having sent £500 "to pay the workmen." The names of many famous preachers are associated with the place, among them that of Toplady, the author of the famous hymn "Rock of Ages." It is proposed to erect not only a new place of worship, but appropriate rooms for Sunday-school and other work, including a hall (to be called Toplady Hall) where temperance and mission work especially can be carried on. The Rev. Jackson Wray and his friends will raise £10,000, and for the rest they appeal to their friends in the evangelic churches.

THE statistics which appeared in the last paragraph under this heading last week referred not to the Wesleyan, but the Bible Christian denomination. The conference of the latter has just come to an end. Preaching last Sunday from the text, "Ye have not passed this way heretofore," the Rev. H. W. Horwill referred to the very different reception which the same body met with at Hols-worthy many years ago, when stones were thrown and various ill-natured modes of persecution were resorted to for the purpose of annoying the ministers and members there assembled. This persecution was led by two doctors and a banker (all of whom soon after came to a bad end!). This year every house seemed thrown open to them; the rector of the parish assisted them, and threw open his

church for an organ recital for the benefit of the members of the conference. Great enthusiasm has prevailed.

ALL this is satisfactory. But the disinterment of the two doctors and the banker for a second judgment in this world was a mistake. Religious people, especially the uneducated, are but too ready to see Divine judgments on the sins of others, and to ascribe their own prejudices and passions to Divine Providence. It is a line of thought that does not need encouragement. The doctrine of the Lord's Prayer is much better for everyday use than that of the sixth Psalm.

PROFESSOR STUART'S history of the University Extension Movement given recently at Oxford was a really delightful record of worthy work worthily accomplished. His description of the first courses of lectures delivered to ladies, of the tentative introduction of examination papers, of the origin of the Higher Local Examination, and finally, of the very wide movement known as "University Extension," is not only exceedingly interesting, but is full of encouragement as showing how certainly good work can be done in spite of prejudice, if only a few people who know what they wish to do will agree together to do it. In Professor Stuart's words, "It is curious how things come about, and how if you have a strong purpose everything seems to help towards it." Professor Stuart dates the U.E. movement from the time, twenty-two years ago, when he received an invitation to lecture to ladies, governesses, schoolmistresses and others, from an association in the North of which Mrs. Josephine Butler was president and Miss A. J. Clough secretary; he gave then a course of lectures on Astronomy in Leeds, Liverpool, Manchester and Sheffield. Newnham College is one of the results of the many movements that followed this beginning. The whole story is one to be read and remembered.

DR. ANDERSON, of Tooting, is a pertinacious person, but he has found his match in Mr. Justice Kekewich. The judge last year forbade Dr. Anderson to attempt to unite with the Presbyterian Church of England the congregation meeting under him at "Defoe's chapel." Notwithstanding the judicial decision, the congregation remained "in alliance with the Presbyterian Church," it being contended that the Court could not prevent "spiritual connection" with that society. But the material of the building calling for repairs this "spiritual connection" theory was abandoned, and the Presbytery was asked to provide by a committee for the necessary renovation. Whereupon the Congregationalists sought the interference of the strong arm of the law again; and Mr. Justice Kekewich says if Dr. Anderson struggles against the former decision he will find that arm too strong for him.

THE judge went on to declare that he would enforce his own judgment, so long as it stood, ruthlessly and without the slightest consideration for consequences to Dr. Anderson himself. If the defendant wished to keep the chapel in connection with the Presbyterian Synod he did so at his peril. There must be no ecclesiastical, spiritual, or any other connection with the Presbyterian Church of England. He should therefore grant an order restraining the defendant in future from acting as the representative of the chapel in the Presbytery, from appointing any representative elder, from making any returns to the Presbyterian Synod, or doing anything whereby it should appear that the said congregation was part of the Presbyterian Church of England. Dr. Anderson must either conduct the chapel as a Congregational or non-Presbyterian chapel, or cease to be its minister.

LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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ASPECTS OF SCEPTICISM.*

WHILE the outline history of scepticism, which the writer gives us, makes sufficient allowance for what he deems to have been the defects of the apologists of Christianity in the past, his eye seems to lose both spiritual and historical perspective when he comes to deal with those whom they opposed. Indeed, he classes men as sceptic whose piety is equal to that of those they differ from, simply because they happen to reject doctrines he believes, though they have faith in what they deem to be truths which he rejects as errors. If we are to deal with matters in this way we shall be charging each other with scepticism all round, and there will not be a believer left among us. He tells us that "the term scepticism is used in this book in its popular

rather than its technical sense." Being thus used in a loose and general way, rather than with a strict and definite meaning, he is enabled to include or exclude individuals according to the need of the moment. The predominant use he makes of the term, however, seems to be, not with regard to the doubting or rejection of religion, but to distrust of the supernatural in the sense of the miraculous. This implication runs through the whole volume, and though here and there we have passages of fine discrimination, dictated by a noble spirit, and manifesting broad and elevated views, yet there occur again and again parenthetical sentences which insist that the reader must accept what is called the Evangelical system of doctrines, or he will be classed among the sceptics. As one illustration of what we mean we find (on page 54) that he charges "certain distinguished Unitarian teachers both in this country and America with having led many minds away from belief in the authority of the Bible." He laments that Harriet Martineau was not brought up a Christian, as "she was a devoted student in early life of the Unitarian version of Scripture (?), and that Belsham's 'Exposition of the Epistles' was her chief mental food" (p. 79). He does not inform us where and when "the Unitarian version of Scripture" was issued. Our author does not inform us either what he means by the "authority of Scripture" in this connection, and this indefinite use of terms, this want of precision throughout enables him to seem liberal to the liberal, and orthodox to those who are orthodox. He tells us that modern scepticism has neither clearness nor precision; "it will neither worship Christ nor stone him; it will neither admit the Christian claim, nor deny to him the highest among its places of honour" (p. 248). Of course, if men look facts fairly in the face they cannot worship Christ as Almighty God; nor can they deny to him the loftiest spiritual gifts and graces. "The highest, noblest manhood" they can hardly help ascribing to him; but if men are to be called sceptics because they will not worship him as God then in time scepticism will become universal. But it seems that it is men's own fault that they are sceptics, according to Mr. Fordyce, for it is "not because there are moral difficulties in Revelation that hinder faith, but because they will not come to Christ as little children, submitting wills and minds to him, and asking him to guide them into the knowledge and love of truth, that they are among the sceptics" (p. 63). Evidently "the man Christ Jesus" has usurped the place of the Father in the mind of our author, and he who came to guide men to Him, if he is conscious of what is going on in our world, has the sorrow of seeing his mission defeated by a blind reverence for himself.

We have said thus much about what we consider to be the defects of this book, but we are bound to say further that its merits are many, and that no thoughtful reader can rise from its perusal without gain. Though mistaken sometimes in the parties on whom it fastens the term sceptic, and bitter in its spirit when dealing with scepticism in general, when the author comes to deal with individual sceptics by name, while he speaks boldly and strongly with regard to them, he writes tenderly and even lovingly of the character of the chiefs of them. In speaking of John Stuart Mill he uses terms of the highest admiration, both of his life and abilities. He describes him as unselfish, and as earnestly wishful to serve his fellow men, and as one who rather bore reproach and contumely than yield to what he believed to be error in policy. In much the same spirit he speaks of Harriet Martineau, though he does attribute to her a rather acrid temper, which distorted her view somewhat, and so helped to spoil her life. But what could either of them do for the world with their views of man and nature, believing as they did in the gospel of enlightened selfishness! Such a gospel can never redeem men from evil, he insists, and in this we think he is right. For selfishness at work in the heart, however enlightened the mind, can never lift a man above himself. It may show him the way how to attain his own ends with little harm to others and with as much good to himself as possible. Still the leaven of "self-first" working in a majority of minds will in time leaven the whole lump. Such a principle will never lift men into absolute devotion to what is the highest good and the Highest Will, which religion insists upon. Prudent men it may make respectable, and walking harmlessly through life, but not self-forgetful heroes, who will sacrifice life rather than be untrue to principle. Scientific knowledge of the effects of alcohol does not save men from drunkenness, nor the physical effects of sensual gratification on the body from yielding to it. Knowledge is light, and as such is good, but it is not strength of moral will, nor a substitute for it; nor is it that spiritual force which conquers alike the passions of the body and the temper of the mind, when it has rule. So that secularism, and every other worldly substitute for religion, is no barrier against wickedness when passion burns or greed grips the mind in its hold. And, of course, scepticism proper, which is simply another term for uncertainty, can end no strength to character, nor clearness to purpose. For though as a temporary mental phase, as frost in winter, it may be good, as

* "Aspects of Scepticism." With Special Reference to the Present Time. By John Fordyce, M.A. Second Edition. London: Elliot Stock. 1889.

a permanent condition it is an unmitigated evil. But this principle of enlightened selfishness, or prudence, is also sometimes associated with religion, ay, with Christianity itself, we are compelled to acknowledge, as well as with scepticism. It is not seldom urged upon men that it is a good bargain that they make in accepting the dogmas of the Church and living virtuous lives, as they escape hell, and gain heaven, never-ending bliss in exchange, as Christ has signed and sealed the covenant thereof with his blood. Thus the grand unselfishness of Christ in dying for men has been perverted by this principle into a necessary act which enables selfish men to gain heaven by paying the simple price of faith. Mr. Fordyce in striking well-directed and effective blows at this selfish phase of scepticism has put weapons into the hands of his readers with which they may strike at that phase of religion which is not Christianity, though it usurps the name, but Calvinism. Long enough has it corrupted Christianity; it is time that it now ceased.

Some important matters are suggestively dealt with under special headings. *Secularism*, for instance, is shown to be an insufficient basis of life, however understood, its entire devotion being given to this life. *Materialism* is proved to be deficient in its account of the moral and spiritual faculties of man. The religious element is shown to be wide as the human race, and *Secularism* and *Materialism* fail to provide for it a part in experience. In dealing with *Science* and *Religion* our author tries to show that they have different spheres, and that therefore there cannot rightly be any opposition between them. But this is somewhat indefinite; would it not be nearer the fact to say that religion is the spirit that ought to animate man, science the light by which he is enabled to see his way through life; or better still, that one is life and the other light?

When Mr. Fordyce deals with science and the Bible he dwells mostly on the miracle side of the question, and takes so much for granted that the thoughtful reader finds himself engaged in asking questions rather than in accepting his statements. Surely the laws of nature are as sacred as any literature can be, for they are the direct issue of God's will, and where they clash there can be but one conclusion to which truly enlightened piety can come—that whatever is false, nature is true. Were it not that this spirit of assumption runs riot throughout it, the chapter on Scepticism and Jesus Christ would be the strongest in the book. Alas! how sad it is that tender, loving reverence should so often blind the eye of reason, and so give the enemy occasion to scoff. The indulgence in generalities is often excellent in itself; but what is the use of furnishing rhetoric to the man who is hungering for argument? This mode of dealing with the vital matters here dealt with may perhaps serve to reassure the Evangelical believer, but no sceptic will be convinced by it. It may be that that is the real object of the book, and that the author means it for a defensive rather than an aggressive work. W. M.

SHORT NOTICES.

People who make extracts from their favourite authors should beware of supposing that the public will feel equal interest in their selections. The Rev. J. McGavin Sloan has issued a goodly volume of such extracts under the title of *New Aids to Reflection*, of which it is only fair to say that it contains evidence of thoughtfulness and spiritual energy. Mr. Sloan has an eye for "nuggets," as he calls them, and has brought many to his store. Whether others will be able to mint them as well as himself is open to doubt. The true value of an extract is seldom appreciated except by the reader who knows the context. Those who do not know more of the authors here quoted than is gained from these and similar extracts are not the people to profit most by them; and readers who are familiar with our best literature will hardly need the "Aids" here offered. Perhaps busy sermon-writers who only half know their authors and will not find time to wholly know them are most likely to profit by the suggestive thoughts that lie here on every page. By the way, we may ask Mr. Sloan as we close his book what his authority is for describing Shakespeare's friend as "Benjamin Jonson;" but perhaps it is a slip, as the second time the name occurs it is rightly given "Ben". (Simpkin, Marshall and Co., pp. 286.)

A second series of *Gatherings* from the sermons of the Rev. T. T. Lynch, the author of some well-known hymns, comes under the same general comment as the preceding volume. Thoughts which flash home by the aid of some well-remembered turn of expression are not always wholly recoverable when the words of the climax alone remain, and without the preparation of preceding argument the reader of these scraps feels an awkward consciousness of loss and defect. When the notes are fairly consecutive, as sometimes they are, this feeling is partly removed, and occasionally a gem of utterance stands out in independent beauty. Thus "Preaching to ourselves is the best result of another preaching to us;" "Many would run away from a bull who would not run away from a lie," &c. Again, we imagine it is ministers who will profit most by this book. (James Clarke and Co.)

The Sermon Bible, Vol. III., contains extracts and outlines on texts ranging from Psalm lxxvii. to and inclusive of the "Song of Solomon." Many of these pages are valuably suggestive, and the preacher is not likely to find more profitable vein to work than that of the devotional literature dealt with here. We presume the compiler is bound to please all parties if possible, but it might have been expected that selections which ignore the real character of the "Song of Solomon," so-called, would not have been so confidently offered. The work supplies as good a store of pulpit material as any we have met with. (Hodder and Stoughton, 7s. 6d.)

no most sagacious officer shall be able to detect the secret recesses where the treasure is hidden away.

Happy preacher—for a fortnight. Sunday is coming; never mind. For once he parts with the official Sabbath, and enjoys a rest indeed. Unlike the deluded creature in the fable, he has parted with the shadow—and often a very distressful shadow—and enjoys the substance of spiritual repose. Under the exhilaration of such welcome respite he is seen as the day dawns plunging in mountain tarns, and coming forth from that baptism of nature a new man. Or while the vessel heaves her shoulder to the west wind, and Atlantic billows come rolling up incessantly against her, he stays himself by the bridge rail, and reads the mighty message of the ocean and the sky. He has ceased to be a minister, and is ministered unto. For a blessed space he fails to respond to the Carlylean precept, and feels no shame in not “producing.” He opens his eyes, his ears, his lungs, his heart, and with all the hands of his spirit takes the bread of life from life’s Maker. In the contact between elements there lies the secret of invisible currents; bring his soul into actual touch with the mighty world, and there begins to be new virtue in him. The destiny of man ceases to be quite such a simple matter as he looks on those countless spires, those multitudinous roofs, and as he listens to the varying accents into which the passion and purpose of human hearts find their imperfect way. No longer confined to a point of earth, flattened by familiarity, and staled by custom, he begins to grasp at the vast rotundity of the world, and to thrill with conceptions that will uplift his soul with undreamed-of confidence when he gets back to his little parish again.

For though he is “away” just now, he will come back. His people will see him again in a week or two, browner and brighter, let us hope, and full of more seeds of thought that shall bear fruit for their benefit than even he suspects. They have need of a vigorous man among them, these men and women so tired and buffeted from Monday morning till Saturday night; not a pallid, “interesting” fellow, whose Gospel only fails of being a “live” one. The sick, the sad, the doubtful, the tempted, the ignorant, the tired, form a very large proportion of his congregation; and he will prove the best parson who is himself healthy in body and mind, and a medium of healthy thought and inspiration to his fellow-men. We appeal to our readers to confess whether this is not a commonplace of their experience and observation. They delight to see not only the evidence of culture and refinement in their preachers, but of a substratum of vigorous personality worth cultivating and refining. He should be grave but not dull; a student but also a companionable spirit. Even among the sordid and soul-depressing surroundings of the poorest parish he should labour as one not without hope; and upon his face as a member of the Church militant should be already some foregleams of the glory of the Church triumphant. Give us of

comes back.

He is not coming back yet, however. He has abandoned the fold for several weeks and doffed the robes of pastoral duty. Decked in unaccustomed short jackets and headgear of a roving aspect, he is seen climbing tors and cliffs, threading his way over ruddy moorlands, whipping the placid waters of the upper Thames, daring the currents off headland and bay, plucking flowers and pressing them, chipping rocks and wayside stones, and in a score of innocent ways playing the boy again. He has found his way from the little house just off the main road where it is all so quiet for study’s sake, and yet so convenient for getting to and fro among his parishioners, and who shall track his steps now he is fairly escaped? You may find him, when provincial, taking a trip down to Greenwich or up to Kew; he has been seen pacing the cool paving stones in the nave of St. Pauls, or diving below into the still cooler vaults. Inland travellers catch occasional glimpses of him surrounded by a good little wife and a good large family, holding high revel among the woods adjacent to the country village, where possibly the grandfather still lives or lingers; those that go down to the sea have met him with the youngest on his shoulder, and a sheaf of spades and an armoury of buckets in his hands. Venturesome persons who betake them into the wilds of Belgium have marked him—now probably solitary—gazing at the airy tower of Antwerp, worshipping that lion of Brabant perched upon the pyramid of Waterloo, spelling out his way through the Ardennes, and wondering at the blackness of the Meuse. Still eastward he is to be found, and northward; here finding the originals of Holbein and Teniers, there skimming through grey seas till the cliffs of Norway loom against the dawn. That he should delight himself among the colleges of Heidelberg again, or be pleased at exercising his half forgotten gutturals among the miners of the Hartz region; that the peasant’s last “good-night” should be given him happily descending, not ascending, the slope by Zermatt, that aided by a polyglot vocabulary he snatches a fearful joy on the plains of Lombardy itself, or even penetrates to Rome—all this and more is possible to the favoured minister on holiday. As to the vine-hung cottages of Burgundy, the fearsome heights of the Pyrenees beyond Bordeaux, the quaint villages of Brittany, and the Norman towers that beckon from valley to valley in the north, he knows them, and has made notes of them by turns. Here is his material for illustration, his theme for the Institute lecture; for though on pleasure he is bent he hath a frugal mind. Habit makes him a very Autolycus at picking up trifles as he passes long. He brings little into the lands of his sojourn, and that seldom taxable; but he lays all countries under tribute, and

aims. Such has been the clearly understood position of the two that each party claimed a kind of property in measures of a certain nature and tendency, and both astonishment and anger were roused on either side if the other were found by any strategy intruding on the prerogative of the other. The Liberals were to be on the side of change, the Tories on the side of resistance to it, seemed to be a law as settled as any law that had received the sanction of Parliament by a large majority. It was held to be a sort of dishonesty when Tories advocated reform and Liberals resisted it. Thus on one occasion Mr. DISRAELI could accuse the Tories of stealing the clothes of the Liberals while they were bathing, because they passed a measure that the Liberals had previously advocated. Now things have come to the pass that a large number of the measures that have been disputed between them have been incorporated into the law of the land, and the Liberal has no longer any need to contend for the Suffrage, the Ballot, National Education, or the Tory to resist them. What is called "protection" of trade has gone, and Free Trade is established with the free consent of both parties. It is true that the disestablishment of the Episcopal Church yet remains to be accomplished, though it has been partly done in the abrogation of Church-rates, and the opening of parish burying grounds to all sections of the community. Speaking generally, however, the chief consideration of the two parties for the future will be the perfecting of the means by which the various institutions of the country are to be worked, not as to their existence, so that they may operate with the least friction, and gain the greatest results with the least expenditure of power. As the nation has now gained complete command over its own resources through its representatives in Parliament, and are not, as in the past, at the command of a mere section of the nation, which did as it pleased with its army, its navy, its Church, its law courts, and its industry, the future will direct its attention more specially to social questions, and in a less and less degree to mere political ones. The improvement of the conditions of life for the poor, sanitation, housing, and the more equitable distribution of the products of industry will call for special attention. Means will be sought whereby the centralisation of the wealth of the country in few hands shall be prevented; for it is more and more clearly seen that the present system tends to demoralise character and destroy soul and body alike by excessive luxury among the few and grinding poverty among the many. But in the endeavour to bring about these better conditions persons of nobler sympathies and keener vision will be drawn from both parties to work together. It is true that they now meet together in the workshop, the warehouse, the office and on 'Change, and so learn to know each other and get rid of the prejudice and dislike which separation and isolation engender; but in these instances personal elements and apparently opposite interests in bargaining, and feelings of rivalry, often interfere with the softening and widening influence. In meeting together to forward interests that concern others, apart from their own individual ones, and to help forward moral and spiritual principles, and patriotic and philanthropic ends, what is highest and best in the aims, the tempers and the thoughts are brought to the front, and the real man in each case is revealed—not as a rival but as a brother helper. So are men drawn together, and learn to their mutual astonishment and delight that under varying phraseology and differing outward forms they each had the same hope, purpose and principle. Even now in the formation of what is called the Unionist party we have a presage of what is coming. Amidst the wildest excitement, the loud clamour of venomous tongues, and a very tempest of slanderous accusations, men animated by one purpose, putting aside their party aims and interests, ranging from extreme Toryism to extreme Radicalism, have joined together to resist what they deem a great threatened evil, and to forward the general good of the whole nation. Whether right or wrong in the view they take of the special proposal in question, surely it is good to see men willing to sacrifice party prosperity and personal gain to patriotic principle; it serves to show the weakening of mere party ties, and it is the promise of a better future when all shall be for the nation and none for merely sectional aims. In the fact that English gentlemen belonging to the Liberal party will unite with what has hitherto been considered Irish Irreconcilables we may see the same elements at work and the same principles illustrated. What are termed coalition Governments have not been greatly in favour in this country in the past, but that was when the classes monopolised power and all the offices of the State; we imagine that for the future it will be different, for all sections of the community will more and more insist on having their representatives at the head of affairs. In short, partyism, sectionalism, classism, by whatever name the thing may be known, is visibly breaking up before our eyes; it may not disappear to-day or to-morrow, but it is going,

vanishing from before our eyes along with other things of the past—good once, but now worn out.

And as it is in the Political world so it is in the Religious world. The age of theology is gone, that of Religion has come. We do not mean that there will be no more theologies, for men will have to cease to think before they cease to do without theologies. We mean that they are being relegated to their own place. They are the second, not the first; for it is fast being recognised as a first principle that what a man is in character is of more importance than what he believes. This clear discernment is a great gain in itself, even apart from what it leads to. For in the light of this principle men are beginning to consider questions as to whether they are true or false in themselves, rather than as to whether certain conclusions concerning them are necessary to salvation. So have they a better chance of finding out their real nature and quality. The result is that many of the old doctrines are losing credence, or emphasis is ceasing to be laid upon them. They are not now brought forward to the front as once they were, but kept out of sight, as in the instance of the Athanasian Creed in the disestablished Irish Episcopalian Church, which relegates it to the end of the Book of Common Prayer as a kind of addendum for persons who care for that sort of thing, either from antiquarian taste or a believer's privilege. Bible infallibility is dead in all thinking minds, eternal punishment is rapidly ceasing to be credited in the case of all generous hearts, vicarious atonement is hastening to become a belief of the past, and other doctrines of a like kind are being added to the rubbish-heap of antiquated ideas. The principle of our own non-subscribing churches is beginning to find favour with the best minds of the age, for they are coming to see that men may unite together for worship, as the children of the Heavenly Father, without pledging themselves to a belief of the same doctrines. Life is becoming more, and doctrines less, important. This is seen in the stress that is beginning to be laid on temperance, purity alike of lip and life, honesty in business, truth in speech and action, and mutual helpfulness where the trinity salvation by blood, the miracle, and kindred doctrines used to hold the first place,—in fact, filled so large a place in the mind that there was little room left for the sweeter affections, the more tender charities, and the deeper reverences. So important are these becoming that we have the formation of Ethical Societies, Guilds for prayer, and the mutual nurture of the spiritual life, either in connection with the churches, or altogether apart from them. On the platforms of these various organisations for moral, charitable, temperance, and humane purposes, the representatives of the various sects, from the Roman Catholic to the Theist, meet, and find each other inspired by the same high aims, animated by the same sweet pieties and the love of the Heavenly Father. They cannot but have their minds widened, their charity strengthened, and their prejudices weakened by mutual intercourse; and so learn to see that the different phraseology they use, peculiar to each, is but a different dialect of the same language. These influences are seen at work, also, in the fact that the various bodies of the Wesleyans are looking over their several walls of partition, and asking each other why they should not be thrown down. It is in some measure the same with the Independents and Baptist bodies, and perhaps in the longing looks which many Anglicans cast Romewards, though in some senses that may be called retrogression.

Of course there are other influences at work in our country, for the past cannot be and ought not to be shaken off all at once; the change that is most wholesome and lasting is gradual, giving time for various elements of society to assimilate themselves to what is good, and so go on to the best. But there are the evident and irresistible tendencies of whose workings we have given illustrations. It is in vain to oppose them. And it is folly to try to put down ideas by passion, whether it takes the form of force or clamour. To agitate against them in our day is to help in spreading them, while to denounce their advocates only serves to create a prepossession in their favour. Brickbats cannot strike them, nor can clubs hurt them. Ideas that rule men can only be put down by others that are superior, or believed to be so. Thought must meet thought, wild speculations, impracticable notions, opposed by clearly stated facts and sober inferences, which have the sanction of experience and the verdict of reason on their side. We believe that this process is now going on, and as a consequence life is becoming sweeter, and religion, freedom, and reason are leading men near to truth and to God, who is its source.

W. M.

COUNTRY AID FOR WEAK AND AILING CHILDREN.—Mr. Wade, Essex Hall, Essex-street, Strand, London, begs to acknowledge with best thanks the receipt for this Fund of £1 from Miss M. J. Shaen, £1 1s. from Dr. Urban Pritchard, and £1 1s. from Miss F. N. Lampois.

SPECIAL ARTICLES.

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A VOICE FROM "COVENTRY."

THIS is the century of progress, of religious liberty, of science, of philosophy, of serene tolerance for everything and everybody. These are formulas constantly proclaimed, now with exultation, as of triumphant victories won over bigotry and ignorance, now with lamentation as the sad results of want of faith, and the madness which comes from "much learning."

It is often the case that facts, which are observed in the great cities—the centres of civilised and intellectual life—are supposed also to exist generally elsewhere. "You may do anything you like in London as long as you observe the decencies of society; you may hold any varieties of opinion without suffering for them. No one inquires what those believe that he meets in society; no one troubles what political or religious views your solicitor or your physician may hold." True in London; but there is a reverse to this picture of sublime and universal tolerance in our England of to-day. Allow me to open your philosophic eyes to the realities of the position which those who hold unpopular opinions in country towns and villages now occupy.

I date my humble protest from "Coventry," not, be it understood, from the picturesque town of steeples and ribbons which had the honour of inspiring the Laureate with his "Godiva," but from that vague and uncomfortable region where those who offend the great Mrs. Grundy are banished. Mrs. Grundy can forgive many things; she has unbounded indulgence for opulent sinners; she rather admires aristocratic Bohemianism. She smiles upon the practical Atheist who goes now and then to his parish church "to keep up appearances," or to "please the women," but she can never forgive Dissent. It is "worse than wicked, it is vulgar."

In the last century it was more *inconvenient* to be a Dissenter, but it was less plebeian. As a rule, the Nonconformists of the eighteenth century were scholars and gentlemen; though Dr. Priestley was ~~murdered by a furious mob, he was not looked down upon~~ Mrs. Barbauld—the wife of an Arian minister—went into the best society, even taking the *best* in its commonplace meaning. The Warrington Academy, founded by Dissenters for Dissenters, was remarkable for the high tone of culture of its professors and its members. A High Church clergyman told me the other day that he believed people were, in some respects, less bigoted in his youth than now. He was educated by a Unitarian, his sister went to a school kept by one. Now, in certain circles, in small country towns, in larger cathedral ones, and in middle class society in the south and east of England, the name *Unitarian* is a word of horror, to be pronounced with bated breath, to be hardly confessed as an offence by the bold and the defiant, to be tremblingly concealed by the timid. This is no exaggeration. The Church to which Dr. Martineau belongs, whose apostle was Channing, which has numbered Charles Lamb, Mrs. Barbauld, Dr. Priestley, Mary Carpenter, besides scores of other honoured undying names; saints, workers for the good of mankind, deep thinkers, high livers, pure doers, is now a name of abhorrence to the mass of ordinary English gentlefolks. The very same doctrines may be preached simultaneously by a Broad Church clergyman of the Church of England and by an Unitarian minister in the one case in a handsome church with all the proper addenda of ritual, surplice, and choir to a crowd of fashionable people, in the other in a barn-like building with high, painted pews, and baize-covered seats, to a small and quiet looking congregation; in the first place the audience have the credit at once of fashion and intellect, in the second, while foregoing every attraction of the senses, the right of worshipping conscientiously is obtained with the loss of social position and influence. The attraction is small, and the society is generally composed of a scattering of tradespeople, mechanics, and the remnants of some old families to whom their faith is an inheritance and a tradition. It has often been said to one who keeps staunch to their old colours in spite of all disadvantages:—

"What a pity it is you do not come to church. It would be so much better for you, and you believe quite as much as many who attend regularly and have all the credit of being orthodox." Well, it is difficult sometimes to put into words the reasons which keep one clinging to an unpopular, unattractive cause. Without putting on airs of superior virtue it is difficult to explain the feeling which says that religion must be something besides a comfortable garment to keep off chilling winds, and that it were cowardly and false to give up the old cause for which one's ancestors lost and suffered in order to gain a better worldly position or some substantial good. Perhaps one's heart is not altogether satisfied with the faith of this sect; it may be that one does not consider it has the final words on all the mysteries of belief, that one thinks its ritual occasionally cold and unlovely; its moral standpoint too contracted and devoid of

tenderness, the elements of passion and beauty which have a part in religion may be wanting; still one's intellect declares that the doctrines of it are nearer to one's conviction than any other. Shall one abandon it, then, because it is a hindrance to worldly success?

There are other motives, however, brought to bear upon those who belong to this denomination that are less sensible but more powerful when allied with affection. A dear friend will say, "I should feel so much happier if you belonged to our Church, so much safer about you, you lose so much." Possibly—certainly in *happiness*—and I do not ridicule such wishes. I only feel that safety so purchased is hardly worth the having. And I feel some slight impatience with a Church that takes all the best things in this life, while declaring its superior claims to the next. Surely the poor heretics might be allowed *something*—either riches and honour here, or a reward hereafter. Dives is to have his good things now and to be carried by the angels into Abraham's bosom all the same afterwards.

The "Aristocratic theory," as Stopford Brooke calls it, of the Church is a most powerful element, both of its worldly strength and its spiritual decay. If there were more men like him, who take up their stand boldly with the unpopular and heterodox—none compelling him, only driven by the irresistible wind of the Spirit, religion would be a different thing to-day. But very few have the courage to face the scorn and the humiliations which attach to the very name of Dissent. I know it will be exclaimed that it is despicable to care for small slights and snubs, to mind being cold-shouldered by people, who, after all, are very likely your inferiors in intellect or in social standing. Yes, it is weak-minded, it is contemptible to care for the opinion of one's neighbours; but, for my part, I honestly confess that a respectable martyrdom, a real tangible persecution, is far more endurable, as well as more dignified, than being sent to "Coventry" in this fashion.

Suppose now that some one used to the larger life of London tries to contract his faculties to perceive the littleness of a small provincial circle, and to see what are the conditions of a Unitarian life there. Being of a social and friendly disposition, interested in any form of human life, fond of his fellows, he intends to throw himself at once into the society around. What is the mysterious stigma he has brought with him which keeps the upper stratum of the circle aloof? What causes the shrinking at once obviously expressed which at first astonishes and then comes home as a distinct infliction? Is he conscious of any moral stain, any forgotten sin now coming to the surface to drive away friendship? Not at all; his life has been a blameless one—he is temperate, sincere, kind-hearted, generous. His next door neighbour, who is the reverse of all this, with a few hidden vices thrown in, is in the best society of the place; but then *he* is a good Churchman, as well as a Conservative, which is always respectable, and this new comer is a Radical and a Dissenter—worse Dissenter of all, if not the vulgarest—an Unitarian! You may subscribe as largely as you please to the charities of the town, you may be permitted to be on a committee or two, but you must not expect to be *visited*. The vicar and vicarress are not uncommonly more disposed to be friendly than the lay members of the church; very often the clergyman's wife in a small place is the most enlightened and liberal minded lady there, and she will take afternoon tea, perhaps, with the wife while the vicar chats to the husband in the reading-room, but no more stately hospitality is permitted. The new comers are not asked to dinner, and they never are permitted to know the *county*. If the vicar or rector happens, however, to be a bigoted man, one of the fossils of the old school, full of rancour and intolerance, things are much worse.

All sorts of petty persecutions are possible when the man who holds these schismatic and heretical views is dependent upon his neighbours for his earnings as well as for the comfort of his life.

"You will not employ Dr. So-and-So, of course. He is a Radical and an unbeliever." "You must not give your custom to such an one, he never goes to church." The medical man may be skilful, clever, kind, strictly moral; his orthodox rival may be the reverse. No matter. A good Churvhman ought to choose to be killed by one of his own faith rather than cured by a sceptic. The tradesman may supply honest goods at fair prices, he must not be patronised; if people will persist in holding such opinions they must suffer. To be outspoken, to be true to the convictions of the conscience and the intellect is an unpardonable sin. Satan probably gave one one's mind, not God. God delights in bowings and bends at certain names and symbols, in long prayers, in vain repetitions, in fasts and ceremonies; not in the minor matters of truth, purity and reasonableness. I knew a certain rector who bestowed an amount of trouble and skill for years in injuring and undermining an obnoxious heretic which would have been a credit to an Inquisitor of the fifteenth century. All the ingenuity of a Jesuitical and malicious mind was brought to the task of destroying the credit, injuring the position, defaming the character of one whose only offence was his opinions. For years he worked with the secrecy and patience of a mole underground to

destroy what he hated with all the mines which spite and treachery can invent. This man was a county magistrate, was courted by many a local magnate and a village king. His brethren—some of them as kind and liberal themselves as their cloth allows—called him an ardent and devoted Christian priest whose zeal carried him a little too far. The irony of this assumption of Christ's name is almost too absurd. He was the very repetition of the Pharisee against whom Christ waged war, whom he most persistently denounced and abhorred, and yet he held up a cross and declared himself an infallible exponent of a doctrine which you must hold or be damned, after having as good a foretaste of damnation in this world as this Christian and Catholic Church can give you! In this enlightened nineteenth century about which we hear so much it is a fact that there are Churchmen of both high and low types who intend that, as far as it is in their power, no one daring to hold to the name of Unitarian shall be permitted to earn their living.

Again let me cite another case or two—things that are true of this enlightened nineteenth century life to-day, when every fashionable magazine calmly handles the question of "A God or not a God." It is "the thing" to discuss these problems in certain circles; it is rather a distinction to be an Agnostic, but for one born and bred an Unitarian, who boldly calls himself so, matters go a little hardly. For instance, I know a certain young and rising solicitor, against whose mind or character nothing could be urged, who was forced to give up a practice upon which he had settled for this reason alone. Another young medical man of irreproachable character and good professional abilities had all but concluded a partnership in a large lucrative practice in a large town in the Eastern Counties. Everything seemed satisfactory; the principal was taken with the new comer, but as a mere matter of honesty the negotiator mentioned the fact of his being an Unitarian. This was fatal. "But I do not intend to proclaim my religious opinions." "No matter; they would be found out. The other doctors would raise a cry against you. I could not send you to my best patients." The doctor failed to see what his private views on the Trinity could have to do with the nerves or lungs of his patients; but this was objection enough.

It is well to face our position, and to be clear of all foolish prejudices; it is well, too, for people who breathe the larger air of London and the great northern towns to know how some of us are hampered and straitened—are put to petty tortures, and exposed to small, ignoble, yet stinging, mortifications. We hear of all the brighter chances of better feeling, the forerunners of a dawn we all sigh for, and this darker side of our position is apt to be ignored. Let us recognise that intolerance still exists, and will last our lifetime in sheltered corners where the strong winds of growing opinion of science and of charity are not able to blow to disperse the unwholesome fogs of bigotry and superstition. Not that we are to grow bitter or impatient; to learn toleration for intolerance is a great lesson we all need, and to breast the facts of life should strengthen us. Yes, and help us to see our own faults and failures. There are two sides to every question. We ourselves are not free from blame. There is some reason in the religious outcry against our service, our indifferentism, our slackness of worship, our dreary, doctrinal, iconoclastic sermonising, our want of a true, warm, glowing faith. If only we had more pleasure, more beauty, more tenderness in our own services, it would be so much easier to bear the stings and arrows of hatred and abuse, so much easier to find answers to objectors, so much pleasanter to feel oneself a martyr for things beautiful, true, and strong enough to be worth our little martyrdoms.

We despair of seeing a speedy end to the intolerance of the powerful, rich, and aristocratic Church of our country. Must we despair, too, of any reform of our own little despised, weary, struggling body? Must life be made a burden to us by belonging for conscience sake to a Church that gives us stones instead of bread, destruction of other doctrines without a spiritual life of its own? Are we to suffer our light afflictions without even the satisfying expectation of a compensation here or hereafter? At any rate, let us be loyal to each other inside our own household of faith, sympathetic, and charitable, with a world that may not treat us otherwise than scurvily, and while we fight a daily battle with bigotry and intolerance, try to see the best even in those from whom morally and intellectually a great gulf divides us. So may even the air of "Coventry" be beneficial to our moral health, though at the time it is a region which seems visited only by the iciest North-Easter that ever blew from the winter of discontent. But when philosophy and patience have said all they can in its favour it remains true that this land of "Coventry" is a bleak, chilly dwelling-place for sociable souls who find delight in sympathy and various friendships. There are few strong enough, sensible enough, hard enough, to like to be cold-shouldered. In the past centuries it is terrible to remember the sufferings inflicted by bigotry and superstition; these ogres are maimed now and tied down, but not dead. Instead of

sword thrusts they deal but pin pricks; but no pricks are agreeable. Many a sweet temper has been soured by the stings of a cloud of midges.

It needs a highly conscientious nature to choose to submit to what might so easily be avoided by a little compromise with truth. Dr. Martineau may scorch the poor coward with his scorn who dares not call himself an Unitarian, but it is so easy to call oneself "Broad Church" instead, and the line of demarcation is very, very thin! We poor unknown, ridiculous, petty martyrs to-day of an upopular belief have no beatific visions of a crown of glory or a world of bliss as reward—we don't even believe we shall save our souls by one faith more than another; we have nothing but barren honour to help us, a feeling that we *must* not be biassed by worldliness in dealing with the deep things of life; that we *must* struggle somehow, though faulty, feebly, and blindly, for the truth as we dimly perceive it in broken lights and gleams of sunshine. At least, let

"Brother clasp the hand of brother,
Stepping fearless through the night."

H.

THE UNFAIRNESS OF LIFE.—II.

YET perhaps we might even be content to leave it a mystery, were it not that so many are eagerly anxious to account for the facts in ways which are either wholly insufficient, or which make too great a strain on our credulity. We might turn from these painful perplexities, telling ourselves that life is full of mystery, which we thankfully accept as such; that for the solution we have but to wait, though it may be a period of ages, and we shall be satisfied. But in this position we are not permitted to rest; it is constantly urged upon us that the life of every one of us is ordered by a divine providence, and we are assured that what seems to our finite intelligence to be the very hardest and worst, for any individual, is, in fact, the very best that could be desired for him; or (where such a statement is impossible) that it is the result of misconduct for which he is responsible. And this, I say, keeping in view such cases as I have cited, makes too great a strain upon our credulity. It is one thing to say that the ~~reason why some are exposed to temptation from which they cannot escape, or placed in positions which we know to be the worst for them; it is quite another thing to say that for all the sins thus forced on them they are responsible, or that the position in which they are stifled is the best possible for their development.~~ Yet if we insist that the individual life is conditioned by God's special providence, to such fictitious explanations are we driven. Some among us, however, prefer to retain our clearness of vision, even though it reveal to us sorrow unspeakable. We prefer to wait in faith and patience for the coming of the dawn, trusting that the glory of the risen sun shall reveal a beauty and a symmetry in the landscape of our life, surpassing in its loveliness our loveliest dreams. Meanwhile, through the dimness of the mist and gloom, we discern the outline here and there of many a glorious form, and we accept in thankfulness and hope these glimpses of the promised land.

Laying aside, then, the theory of a special Providence, we turn to investigate another answer, which has been offered to this vital question. It has been said that while the laws of human life are divine, the working of them is left to take its course; that within the limits of the grand outline the details are filled in by chance—chance, that is, relatively to the life of every individual, who has therefore to accept conditions as he finds them, recognising that progress lies in acquaintance with, and obedience to, the laws which control his being. No special act of divine Providence placed me exactly where I stand, that I am what I am, and where I am is the result of a long chain of consequences, themselves the result of the natural course of law acting without reference to my personal life. I can make or mar that life so soon as I come to responsible age, but only on condition that the force of circumstances is not out of all proportion to my power of modifying them. The very tendency of my will is conditioned by influences of heredity and of early environment quite outside my own control—influences which are themselves but links in a long chain of causes. That I am not tempted to gain my living by housebreaking is not due to any virtue of self-restraint; and similarly, if I belong to the criminal classes, I can hardly be held morally responsible for the crimes which I have inherited a tendency to commit, and in which I have been reared. According as I am thrown into good or evil influences will be on the whole the degree of perfection which I shall attain, always with the proviso that conflict and difficulty are not necessarily evil, and that what seems evil may in fact be good. But in every case the conditions of my life are determined by what, as opposed to the idea of a special Providence, I must call chance. It is chance which has thrown the delicate, sensitive spirit into the blighting atmosphere to perish and die; it is chance which has squandered in senseless slavery the souls which were born to bless; it

is chance which has thrown into fiercest temptation the natures least fitted to bear it; it is chance alone which determines at starting the position of every human soul; and yet I hold that "there's a divinity that shapes our ends," and that the guiding Influence by which the whole world lives and moves will draw us through the ages of Eternity as a father draws his children to himself.

What if all this failure and agony be but an education in "the mind of God?" What if it be true, not merely for the individual but for the whole race, that we must work out for ourselves our own salvation, since none, not God Himself, can do it for us?

It is only by experience that we can learn the deepest truths; by the penalties which follow their transgression we discover the laws which govern the universe. Not all the united voices of the world of men and angels could charge us with guilt one half so convincingly as the consequences of our own transgressions. For an error repeated a thousand times has but the same evil result, and so it comes to be burnt into the hearts and minds of men that it is useless and dangerous to repeat it. So also at last we read God's meaning clearly beyond possibility of mistake.

When the poor of our land were more neglected than at present, when all laws of health in their dwellings were violated, "and nothing said," no angels came from Heaven to compel our rulers to recognise and remove the evil. There came instead a great plague, and it taught us, as no other teacher could, that when one member suffers, all the members suffer also.

When the people of France groaned beneath the tyranny of the Bourbons, and their rulers trampled upon hearts and rights together, no warning voice of Moses was heard by the Pharaohs of that day. There came instead the French Revolution, and the world learned once for all that the love of liberty is deeper-rooted than the thrones of kings.

Or, to take an illustration from our own day, is it not the terrible results of selfish avarice which are forcing everywhere the solemn consideration of the condition of the poorest workers? Is it not because the ever increasing number of those whom no man has hired seriously threatens the safety of the state that men have bent at last listening ears to their cry?

It is the results of sin and negligence worked out to their bitter end which compel us at last to recognise their existence. Miraculous intervention would but multiply the occasions for it; could we look for redemption to any other source than our own efforts they would lose half their motive power. Were we led to expect that grapes may sometimes grow on thorns, and figs on thistles, and that the wages of sin need not be always death, we should lack the fire of incentive which now inflames our passionate warfare with sin. We strive now with our whole might, for we know, whatever we may say, that not prayer but only our own faithful efforts will ever avert or remove from spiritual or physical life the sword, the pestilence, or the famine, and so striving we discover the laws which govern our being. Driven by suffering to seek a remedy, we find that the quest is itself an education in "the mind of God."

It would seem that God uses the lives of individuals to illustrate his laws to the race; that in permitting them to work their course, irrespective of the individual, he sacrifices temporarily the individual to the race; and, in this light, how infinitely pathetic appear the sufferings of the victims. They were sacrificed for the sins of the whole world; we say—they were sacrificed for us! No rest henceforth till we can read God's meaning clearly, till our obedience has made for ever needless the sacrifice of human souls. In proportion as we are susceptible to the appeal their death is our salvation.

What God approves, what He condemns, becomes apparent to us through the medium of suffering, nor can I imagine any other way in which the salvation of the human race could be accomplished.

"The human race," some will reply, "it may be well, indeed, for the race that law should take its course, but what of the individual whom it crushes? It is cold comfort for the broken heart to hear that his suffering is in strictest accordance with law, or even that it contributes to the education of the race." Cold comfort, indeed; nor should I dare to offer it; yet to those who believe in a life beyond the grave even this side of the mystery may find its answer. I shall be told that of that life we know nothing, and that it is vain to speculate, but this much we know, that death is a reality; that we are not left to linger on for ever in a shameful or a joyless or a useless life. Death comes to each—a turn in the road, and beyond are infinite possibilities. And believing that the laws of the universe express "the mind of God," we know that so He is above us and beneath us and around us, and that everywhere are the everlasting arms. And surely the better we understand those laws, the brighter our hopes may become. There is infinite hope for mankind in the gospel of Darwin. He who has raised us from the brute, and given us of His own spirit, "how shall He not with it also freely give us all things?"

The sacrifice of the individual to the race I believe to be temporary. Faith in a Father of our spirits involves a belief in the ultimate redemption of every soul. "In the very act of making us live He imposes an imperative on himself of educating, sanctifying, and redeeming us." Therefore we must believe that every soul will, here or hereafter, pass through all the education necessary to perfect development; and may it not be that a retrospect of even the darkest life will be, at some future stage of existence, an element in the education of the soul who lived it?

In an eternity of blessedness will there be room for regret that three score years and ten were spent in suffering upon this sin-stained earth that we might learn, as we could not else, that every avenue is closed but that which leads to God, that only in obedience to His laws can we attain the fulness of the stature of ideal manhood? The once unwilling victims of human error will have learned a higher wisdom such as only Death can teach; and shall they not accept with rapture the past, which has been but a mystery of helpless woe, for through the gates of Death there has streamed a glory and a meaning over all?

Granting, then, the sacrifice, can we any longer call it vain? Nor in this view, are we maddened by the thought that every inevitable future is divinely appointed. That the thing which we know to be worst for us is the thing which is ordered by God is a thought intolerable to our faith, and it maddens us to despair. To believe that it is but a factor in the sum of the glorious whole which includes our own redemption is to take the sting from disappointment, and to fill us with courage and patience and hope.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us little by little; in the slow progress of the ages we shall let go the error, and draw nearer to the truth, until in the end the last shadow shall disappear, and the last cloud which obscured for us "the mind of God" shall melt in the sunlight of His presence; and, filled with overwhelming joy as we gaze on the past through which we have come, we shall yield to God our whole heart's service, knowing that we are one with Him for evermore.

I have touched but the hem of this mighty question, but, at least, I have touched it reverently. And for all, even the least, who shall venture thus far the excuse stands ready:—"Forasmuch as I, also, am a son of Man."

C. D. BROOKE.

THE LONDON SUNDAY SCHOOL SOCIETY'S EXCURSIONS TO PARIS.

THE first party of Sunday-school teachers and scholars and of members of Unitarian congregations in London and the provinces, organised by Miss Tagart, of Frognal, Hampstead, N.W., under the auspices of the above-named society, for the purpose of visiting the beautiful city of Paris and its wonderful and colossal *Exposition*, left the metropolis on Friday evening, the 2nd inst. Originally it was intended that the arrangement should be for the benefit of Londoners; but, several applications coming in from other parts of the country, the welcome announcement went forth that the privilege of participating in the excursions would be extended to Unitarians throughout the country, and that the earliest applicants would have preference. Todmorden, a border town of Lancashire and Yorkshire, where Unitarianism has flourished for seventy years, was quickly in the field with a long list of applicants, mostly elder scholars and teachers, who were stimulated in their desire by the prospect of having their own superintendent (Mr. Fred. Lee) as companion and guide. A list of no less than eighteen from this centre was included in the first party—twelve gentlemen and six ladies—and Miss Tagart very kindly arranged to have them all accommodated together at the Villa Marie, 29, Rue St. Denis, Courbevoie, a pleasant suburb on the N.W. side of Paris—outside the fortifications—where they were joined by three gentlemen from the Pendleton (Manchester) School, and three from the Glossop School. From Todmorden to London the majority of this congenial group travelled in one of the splendid saloon carriages of the Great Northern Company. During a few hours' stay in London Mr. Lee conducted them to the panorama of Niagara; then marshalled them (as many of the party had not previously been in the metropolis) to visit Westminster Abbey and the Houses of Parliament, after which they sailed to Old Swan Pier, and the chief buildings, monuments, &c., were pointed out and named. They walked from London Bridge back to Victoria, *via* Cheapside, Strand, and Fleet-street, and at the station were met by Mr. Wade, who was familiar to many from his annual visits to the Manchester District Sunday School Association meetings, and it goes without saying that from him they had a cordial welcome and every assistance he could render. At Newhaven Miss Tagart awaited the party, and assisted in their embarkation, Miss Hill having performed a like service, and gone forward by an earlier boat with the party of Southerners, comprising representatives from several London schools, Richmond, Torquay,

Northampton, Nottingham, &c. The trains and boats were exceedingly crowded with persons set early at liberty from their various avocations in anticipation of Bank Holiday, and the long journey from London to Paris had to be made amid much discomfort, aggravated by a breakdown of the train outside Rouen, which caused a delay of nearly a couple of hours. The railway carriages on the French side were exceedingly antiquated, and the engine, which utterly broke down half-way on its road, was a rickety machine bearing date twenty-two years ago, and had fairly earned its title to "superannuation" long ago. Companies, like corporations, however, are proverbial for being devoid of conscience, and so they left the miserable thing to utterly exhaust itself, and work till it could not by any possibility be driven or coaxed to work any more. A pipe burst, suddenly letting the water escape from the boilers; the train instantly came to a stand, and, to save an explosion, the fireman had promptly to draw the fires. Meanwhile the passengers dropped down on the line and wandered about the fields and lanes until another engine could be got from Rouen to complete the journey. The beautiful scenery of Normandy charmed everyone, and at Paris the *voyageurs* were warmly welcomed by Mlle. Albites, the hostess of the larger contingent, who, with Miss Tagart, assisted and advised in running the gauntlet of the *douaniers*. Then the omnibuses were entered, and the two sections of the party were driven to their respective quarters. After breakfast the larger party sauntered out into the suburb of Courbevoie, and many found their way into the Bois de Boulogne; but all were willing to retire early. The party at Mlle. Albites' was joined by Miss Tagart and Miss Hill, and by two independent travellers from the Metropolitan district, and from the first there was the greatest cordiality and freedom all round. The party comprised a number of efficient vocalists, and, with Mr. Lee as leader, sang daily a varied selection of glees and part songs, and some of their favourite hymns. Sunday was given up to pleasure, *à la Française*, in an excursion to Versailles, where a grand national fête was being held; but the solemnity of the day was not altogether forgotten, for both morning and evening the company gathered in the enclosed garden and joined in a number of hymns for their native land, and hymns expressive of various devotional and religious themes, which acquired unusual impressiveness from the unwonted circumstances under which they were sung. Monday was devoted to a visit to the Hotel des Invalides, where Napoleon I. is buried, and afterwards the Exhibition, the majority of the party ascending the famous *Tour Eiffel*. Tuesday and Wednesday were occupied with visits to the principal sights of Paris, Mlle. Albites acting as *chaperone* each day. On Wednesday evening, by the kindness of Mlle. Albites, a garden party was held in the grounds of Villa Marie, to which the whole of the excursionists were invited. Thursday a full day was spent at the Exhibition, the party remaining to see the magnificent illuminations, and Friday was given up to shopping and a last look round Paris. Evening entertainments were not much patronised, except the Hippodrome, which was visited by about half the party on the Thursday. Before leaving, the Courbevoie contingent purchased a massive and valuable lamp as a souvenir for their kind hostess (Mlle. Albites), whose bountiful catering and unbounded indulgence and geniality were beyond all praise, and won all hearts. The services of Miss Tagart and Miss Hill were generously acknowledged in their absence (for they had bid adieu to the party on the Wednesday and left for a short stay in Switzerland), and there was also a surprise for the conductor of the party, whose services were gratefully recognised by a handsome gift from his friends. The servants at Villa Marie, the *cochers* (omnibus drivers) and others received liberal *pourboires*, and the departure from Courbevoie was a scene of the most affecting character. Mlle. Albites' generosity was again conspicuous, for she placed in the omnibus a hamper of provisions and fruit for the refreshment of the party *en route*, while the servants in their gratitude and joy brought flowers in handfuls to deck the departing guests, and overwhelmed them with good wishes and regretful adieus, and wishes for *bon voyage*. The night of the return was wet and stormy after passing Rouen, though the week in Paris had been marred only by one or two very slight showers.

A correspondent, belonging to the other section of the party, writes:—A portion of the party organised by Miss Tagart to leave London for Paris on Friday evening, August 2nd, were conveyed, after arriving at St. Lazare terminus, to 36 Rue Cherche Midi, near the Luxembourg Gardens. Here they were lodged in a large, quiet house, with a garden at the back. One room was devoted to reading or writing, another to dining, and others were used as dormitories. Nine gentlemen and three ladies were here accommodated, Mr. E. Wilkes-Smith, of Richmond, being conductor of the section. Ordinarily, the house was used as a secondary school, but August and July being holiday months, the amiable proprietress, at the request of Miss Tagart, had agreed to take in members of "La Caravane Rosa." On some days they joined with the Courbevoie portion in sight-seeing, and on other

occasions they acted independently; but all assembled at Courbevoie on Wednesday evening for "a social." The round of sight-seeing was as follows:—Saturday: Jardin des Plantes, Luxembourg Gardens, and some to the Exhibition. Sunday: Versailles, and the porcelain factory at Sévres. Monday: Napoleon's tomb and Exhibition. Tuesday: Notre Dame, Morgue (a daring few), Palais de Justice, La Chapelle, Hotel de Ville, Pere Lachaise, and Madeleine. Wednesday: Luxembourg picture galleries, Pantheon, and Louvre. Thursday: Exhibition 10 A.M. to 10 P.M. Friday: Bois de Boulogne (gentlemen), and Bon Marché (ladies for shopping). Before separating thanks were given to the hostess for her attentions, and to Miss Tagart for so kindly arranging the trip, each and all agreeing that a very happy week had been spent.

A party, including many friends from Manchester, have been enjoying the excursion this week under the guidance of the Rev. J. McDowell.

THE RECENT CONGRESS OF FRENCH LIBERAL PROTESTANTS.

THE Congress of Liberal Protestants recently held at Paris has been more than once referred to in our columns, but but it will not be inappropriate to reproduce here an extract from one of Dr. E. de Pressensé's letters to the *Christian World*, in which he gives his opinions respecting the position of affairs with our brethren of the Liberal Churches in France. It should be observed by any who may not know clearly what is Dr. Pressensé's position in religious matters, that while he is a Protestant of wide sympathies, as becomes a scholar of such deserved repute, he is by no means identified with the churches to which he refers. His attitude towards them is that of a *free thinker*, whose own convictions lie much more in the direction of orthodox opinion than those generally held among the churches in the Protestant Liberal Union. His testimony to the vigour and noble spirit by which these churches are animated is all the more valuable as he does not disguise the existence of profound differences between his position and theirs. He says:—

"We must not omit to call attention to the important meeting which was held in Paris last month by the Liberal non-synodal section of the Protestant body. The spirit in which its deliberations were conducted was wholly admirable; and while I cannot give my adherence to the latitudinarianism which this portion of the Church takes as its basis, I can heartily recognise the zeal of its adherents and their earnest efforts to serve the cause of the Gospel as they understand it. I give a brief *résumé* of the report of the work done by the Protestant Liberal Union. These Liberal churches have at Nîmes a preparatory training school for pastors—the Samuel Vincent College. This has been in existence four years. It has received in all fifty-four students. Under a severe visitation of typhoid fever, four died. Others, whose abilities did not seem equal to their good intentions, have gone back to their families. Five have entered as theological students. There are still thirty in training, who show good promise of becoming excellent pastors.

"The receipts of the Budget of the Delegation—that is, of the permanent Commission of the Assembly—have amounted for the last three years to the sum of 121,595 francs. This sum has been exceeded by the expenses to the amount of 2,000 francs. This financial position is serious, and calls for increased effort on the part of the churches. As a matter of fact, many of these do not contribute. Some generous anonymous contributions have been received, and Holland, England, and Switzerland have given substantial proofs of their sympathy.

"The Fraternal Union of Liberal Pastors' numbers 150 members, and seems to work in a very satisfactory manner. It is divided into local associations, which meet at regular intervals, and thus does away with the sense of isolation which is often so depressing to the country pastor. In addition to this moral support, it renders, as far as its very limited means will allow, material aid also under certain conditions. Lastly, it exercises a wholesome discipline over its members. The 'Delegation' is composed of fifteen members, nominated for three years. The president is M. F. de Schickler, the Secretary is Professor Jalabert. Delegates from the Liberal Protestants of Holland, Switzerland, and Alsace attended the Congress, to convey assurances of warm sympathy from their countrymen to the Liberal Protestants of France."

MRS. BESANT ON HER DEFENCE.—Mrs. Besant, justifying before the Secularists her conversion to theosophical views, said:—Many years had passed since, in a quiet country vicarage, she took a vow to be true to Truth all through her life, and to follow her wherever she might lead her. At the first moment when she called she left home, social position, and friends, and went out alone into the world with her child in her arms. Later, her cry came to her once more, demanding that last wealth of hers, and she then laid her child at her feet, as she was prepared to lay all else, so that she preserved an unstained loyalty to the cause of Truth as she saw it. If friends failed, let them; if human love failed, let it go—so that she proved true to the Truth she followed.

CORRESPONDENCE.

—O—

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.)

—O—

A YEAR BOOK ANNOUNCED.

SIR,—I am instructed by our Committees to inform you that they purpose issuing a "Year Book" of our Churches towards the close of the current year, under the designation of the "Essex Hall Year Book." They will be glad that this should be notified to our friends.

HENRY IERSON, Secretary.

"WHICH IS THE TRUE CHURCH?"

SIR,—I send you two numbers of the *Folkestone Journal*, dated respectively July 31 and Aug. 7, 1889, thinking you will be interested in the petty quarrel provoked between the representatives of the Roman Catholic and Anglican Churches here on an inquiry raised by a priest of the former as to "Which is the True Church?" If one were to judge by their mutual accusations and recriminations an outsider might be forgiven for doubting whether the Spirit of Christ had been found in either of these contentious priests, and to such as know how they reflect in a greater or less degree the bitter quarrel which sprung up between Paul and Peter, and not the Spirit of Christ at all. We may well be pardoned for suggesting to those who appeal to the antiquity of the Church, its councils, and its decrees that they might carry their history back to the founder of Christianity in the person of Jesus himself, and to the Father of the Universe, the Father of the only true God. They might possibly find on referring their differences to such a standard that both are in error, and that they are beating the air in their vain struggles each for supremacy over the other. As there is no Unitarian place of worship here I yesterday attended the Parish Church, the scene of the Special Sermon by the vicar on the previous Sunday, and as you may imagine, was struck by the condemnation of Roman Catholic practices in one breath, and the aping of them in the actual conduct of the service in another!—the altar being pointed to from the pulpit as the central object of reverence, if not of worship, as in a special sense the Seat of Christ's presence, and the "High" Service of the Sacrament put forward as an end by which alone the "transfiguration" of Christ could be appreciated. At one portion of the service, when receiving the alms, I could have fancied myself in a Roman Catholic Church. Surely we Unitarians have our *raison d'être* and a great work before us!

CHARLES COCHRANE.

Aug. 12.

[We refer to the subject in another column. Ed. of *Inq.*]

THE EMPLOYMENT OF CHILDREN.

SIR,—You may or may not publish the following—as your space permits—but as one who has seen the evil *in esse* I should like to say a word. Upon a certain theatre stage, which shall be nameless, I saw with my own eyes a flock of these pure little ones in such surroundings that it was impossible for them not to be morally contaminated. I can give you chapter and verse if you wish it. All credit is due, as you say, to the faithful Archbishop Benson, who voted and spoke in the House of Lords upon this matter.

108, Harrow-road, Aug. 11.

JOHN M. W. HOWE.

OBITUARY.

—O—

WILLIAM FALLOWS, ESQ., J.P., MIDDLESBOROUGH.

THE *North Eastern Gazette* announces the death, on the 14th inst., of this venerable member of the Unitarian communion, and says:—In the death of Mr. Fallows the town of Middlesborough has sustained a great loss, for the whole history of the borough is bound up in the life of the respected nonagenarian. To him, in conjunction with Mr. J. Pease, Mr. H. W. F. Bolckow, and Mr. J. Vaughan, is mainly to be attributed the development of Middlesborough from a small, unknown village to a centre of industry whose products are known the wide world over. It is not given to every man to see the labours of his life crowned with success, but Mr. Fallows could look back over nearly a century with the knowledge that the dearest hopes and aspirations of his life have been realised, that thanks to his own untiring energy, his perseverance in overcoming all obstacles and difficulties, his abilities, and honest, God-fearing integrity, Middles-

borough has become what we see it at present. Surely of all men Mr. Fallows has had reason to feel proud of his life's work.

From the same source we gather the following particulars of Mr. Fallows' career:—Mr. Fallows was born at Stockton on Dec. 10, 1797, so that at the time of his death he was in his 92nd year. He was educated at Stockton. Before reaching his twelfth year he had entered the office of an iron merchant, who was also a sailmaker, and here he served an apprenticeship of seven years. Having faithfully finished this somewhat unprofitable period of service, he commenced business on his own account as a broker, which he carried on by himself, and also in conjunction with others, for a short time. In 1829 he was appointed agent for the Stockton and Darlington Railway Company, and two years later permanently settled in Middlesborough—his special work being to superintend the shipping of coals at the recently-created port. He was thus, at a very early age, identified with shipping, and when the Tees Conservancy Commission was formed he was elected one of the members—only one other of the founders (Mr. Isaac Wilson, M.P.) surviving. Mr. Fallows at once devoted his energetic and incisive mind to the management and development of the river, and to his efforts everyone admits is to be attributed in an exceptional degree the proud position which the Tees holds amongst the river highways of the country. It was Mr. Fallows who first suggested the reclamation scheme, which has brought enormous sums into the coffers of the Commission, and rendered its extensive improvements possible. He, also, it was who suggested the idea of the southern breakwater, and initiated the arrangements with the ironmasters and the Railway Company for beneficially using the slag for the purposes of the river improvement. In the educational, social, and religious movements in the town Mr. Fallows has rendered great service—service which his fellow townsman has been quick to appreciate and publicly recognise. More than fifty years ago he was presented with an elegant jug, which bore the following inscription:—"Presented to Mr. William Fallows as a token of respect for the interest he has taken in the welfare of the town. Aug. 6, 1839." In 1859 he filled the office of Mayor of Middlesborough with the utmost credit to himself and the town, and on Dec. 16, 1862, the Middlesborough Corporation, with which he had been uninterruptedly connected since its formation, marked their appreciation of his character by presenting him with a beautiful address expressive of their sentiments. Accompanying the address was a superb silver service, and two shares in the Stockton and Darlington Railway, valued at £40 each, the total representing £150. In the initiation of the celebration of the jubilee of Middlesborough on Oct. 6, 1881, Mr. Fallows took a leading part, and on that occasion his was one of the two portraits that were presented to the town, and it now hangs in a conspicuous position on the walls of the Council Chamber. Indeed, whenever any public function has taken place, Mr. Fallows, by reason of his years, and his intimate connection with the borough, has always been a central figure. On the occasion of the visit of the Prince of Wales to Middlesborough in January last he was one of the select few who were presented at the Railway Station to his Royal Highness by the Mayor of Middlesborough (Mr. Raylton Dixon).

A correspondent writes:—"Magnus Civis obit! How eminently true this is of the late Mr. Fallows none can tell but those who are intimately acquainted with his life-work. He embodied in himself the history of Middlesborough. His biography is written in the rise, progress and development of the Tees as a shipping port. His mind and character are seen in his works. The venerable patriarch has rendered long and faithful and useful services to the town of Middlesborough. Until within the last six months Mr. Fallows enjoyed good health, and displayed his usual energy in the discharge of his duties. His intellect was bright and incisive up to the last. During a long life Mr. Fallows has not only devoted his talents to the material prosperity of Ironopolis, but also to its intellectual, moral and religious welfare. He was always to the front, fighting valiantly and bravely for what he believed to be true and right and just. He was the faithful friend of unsectarian education. He was also a loyal and ardent believer in civil and religious liberty. Both in his home and public life he gave unmistakable evidence of his simple, manly piety. And while faithful to his own Unitarian principles he was full of charity for all who were striving to promote truth and righteousness."

OUR attention has been directed to the work of the Home Teaching Society for the Blind, which sends out blind visitors to the homes of poor and otherwise needy persons who may be taught to profit by the books prepared for touch-reading. The society promotes the free circulation of loan copies of this literature, and is specially recommended by Dr. Moon, the well-known inventor of type for the blind. If any of our readers are further interested they may obtain particulars from the secretary at 31, New Bridge-street, Blackfriars, E.C.

OUR CALENDAR.

SUNDAY, AUGUST 18.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Mr. H. R. PEACH, M.A.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. E. G. CAMMIDGE, of Maidstone.
Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. J. D. BURR.
Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. WM. STODDART, B.A. Morning: "What is Religion?" Evening: "Man his own Saviour."
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. B. LLOYD.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. JOHN TREVOR. Evening: "The Development of Character."
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.
Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. T. HARLEY.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Mr. A. B. MIDLANE.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. PARNALL, B.A.
BILLINGSHURST, 11 A.M. and 6.30 P.M., Mr. WILLIAM CARTER.
BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M.,
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. COWLEY SMITH.
CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. JOHN BRKS.
MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.
NORTHAMPTON, 11 A.M. and 6.30 P.M., Rev. JOHN W. BROWN.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. P. VANCE SMITH, M.A.
TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. H. W. PERRIS.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

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PARIS EXHIBITION.—The Rev. F. LAWTON, M.A., receives visitors en famille. Pupils also taken.—Address, 173, Boulevard Péreire.

BIRTHS.

READ—On the 5th inst., at 63, Battersea Rise, the wife of Mabyon Read, M.D., of a daughter.
SHARPE—On the 4th inst., at 4, Broadlands-road, Highgate, the wife of William Arthur Sharpe, of a daughter.

MARRIAGE.

COOKE—BRISTOWE—On the 7th August, by the Rev. W. G. Tarrant, B.A., at the residence of the bride's father (after the civil contract in due form of law), Henry, second son of G. W. Cooke, of 20, New Bridge-street, E.C., to Edith Mary, second daughter of G. L. Bristowe, of 2, Cedars-road, Clapham Common, S.W.

DEATHS.

FALLOWS—On August 14th, William Fallows, Esq., J.P., of Middlesborough, aged 92.
PINNOCK—On the 3rd Aug., at Beechwood, Newport, Isle of Wight, Henry Pinnock, J.P., in the 75th year of his age.
SQUIRE—On the 24th July, at sea, Henry Stilwell Squire, of 14, Great James-street, Bedford-row, and Thurlow-road, Hampstead, solicitor, aged 42, youngest son of the late Rev. Henry Squire, of Great Yarmouth.

Gold Medal Awarded, Health Exhibition, London.

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FIVE PER CENT. PAID ON SHARES (£30 each),
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	£	s.	d.
Amount already acknowledged	73	15	10
W. Rathbone, Esq., M.P., Liverpool	5	5	0
Mrs. T. Colfox, Bridport	5	0	0
Miss A. Swanwick, London	5	0	0
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Subscriptions may be sent to Rev. A. E. O'CONNOR, Essex Hall, Essex-street, Strand, London, W.C.; or, Rev. DENDY AGATE, Brookfield Parsonage, Gorton, Manchester.

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The climate of Plymouth being remarkably even, is well suited for delicate girls.

There are excellent opportunities for study in higher branches of knowledge.

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Terms on application.

CHRISTMAS TERM, 1889.

MISS S. W. CASE, assisted by Miss M. J. MATHESON, will RE-OPEN her SCHOOL on WEDNESDAY, September 18th.

96, Heath-street, Hampstead, N.W.

TUITION.—The Rev. WM. STODDART, B.A.

specially prepares PUPILS for University and Professional Examinations. A few Boarders received.—30, West Bank, Stamford Hill, N.

BOURNEMOUTH.—The Rev. G. H. VANCE, B.D., and Mrs. VANCE, will be prepared in October to receive a BOY or a GIRL under 13 years requiring special care, and to be educated with their own children.—Parkstone, Dorset.

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Donations previously announced £4040 7 0
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	£	s.	d.
Mr. J. E. Taylor	100	0	0
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Misses Gaskell (additional)	40	0	0
Mr. and Mrs. J. Hadfield	25	0	0
Mrs. Salis Schwabe	20	0	0
Mr. W. Shawcross	20	0	0
Mrs. and Miss Potter	10	0	0
Mr. P. Allen	10	0	0
Miss Harrison	10	0	0
Mr. E. Frank	10	0	0
Mrs. W. J. Marriott	10	0	0
Mr. John Standing	10	0	0
Mr. Smith Golland	10	0	0
Mr. Robinow	10	0	0
Mr. J. J. Jordan	10	0	0
Mr. P. A. Herford	10	0	0
Mr. E. S. Schwabe	5	5	0
Mr. Jas. Bellhouse	5	0	0
Mr. E. Worthington	5	0	0
S. M.	5	0	0
Mrs. J. Smith Osler	5	0	0
Miss Pilcher	5	0	0
Mr. A. Dunkerley	5	0	0
Mr. J. J. Ashworth	5	0	0
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W. Ross, Jr. (2nd donation)	3	3	0
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Mr. T. Hodgson	3	0	0
Miss Lamport	2	2	0
Mr. P. H. Leigh	2	2	0
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Mr. J. H. Brooks	2	2	0
Mr. Echardt	2	0	0
Mr. Jas. Tayler	2	0	0
Mr. A. W. Worthington	1	1	0
Mr. and Mrs. J. Wild	1	1	0
Mr. and Mrs. Fairbrother	1	1	0
Mr. R. G. Lawson	1	1	0
Mr. A. Willing	1	1	0
Mr. Stanley Pearson	1	1	0
Misses Fairbrother	1	1	0
Mrs. R. Nicholson	1	0	0
Mrs. Leys	1	0	0
Rev. B. Walker	1	0	0
Mr. C. Grundy	1	0	0
Mr. Jas. Garside	1	0	0
Miss Winstanley	1	0	0
Mr. W. Heggibottom	1	0	0
Mrs. Pickles	1	0	0
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A. H. WORTHINGTON, Hon. Sec.,
26, George-street, Manchester.

PARIS EXCURSION.

The first three weeks in August are filled up.

Conductors:—Rev. E. Anthony, Aug. 16; Rev. Ceredig Jones, Aug. 23; Rev. J. B. Lloyd, Aug. 30, and Sept. 6; Rev. C. Bowie, Sept. 13.

Communicate, with recommendations, to Miss L. WEISS, Christchurch road, Hampstead, N.W.

CHANGE OF ADDRESS.—Rev. T. R. DOBSON has removed from 7, Chesham-place, Brighton, to 2, MONTAGU-TERRACE, MOUNT EPHRAIM, TUNBRIDGE WELLS.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at liberty to take occasional Sunday Duty near London.—Address, 30, West Bank, Stamford Hill, N.

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A LADY wishes to hear of a quiet family at Margate or any bracing place on the E. coast where a delicate child, aged 2 could be received with her nurse for a few months.—Address, Mrs. ELLIS, Little Heath, Potter's Bar.

Printed by WOODFALL & KINDER, 70 to 76, Long Acre, W.C.; and Published for the Proprietors by C. A. BRIDGMAN, at the Offices, Essex Hall, Strand, London W.C.—Saturday, Aug. 17, 1889.